



BS

2241

.C8

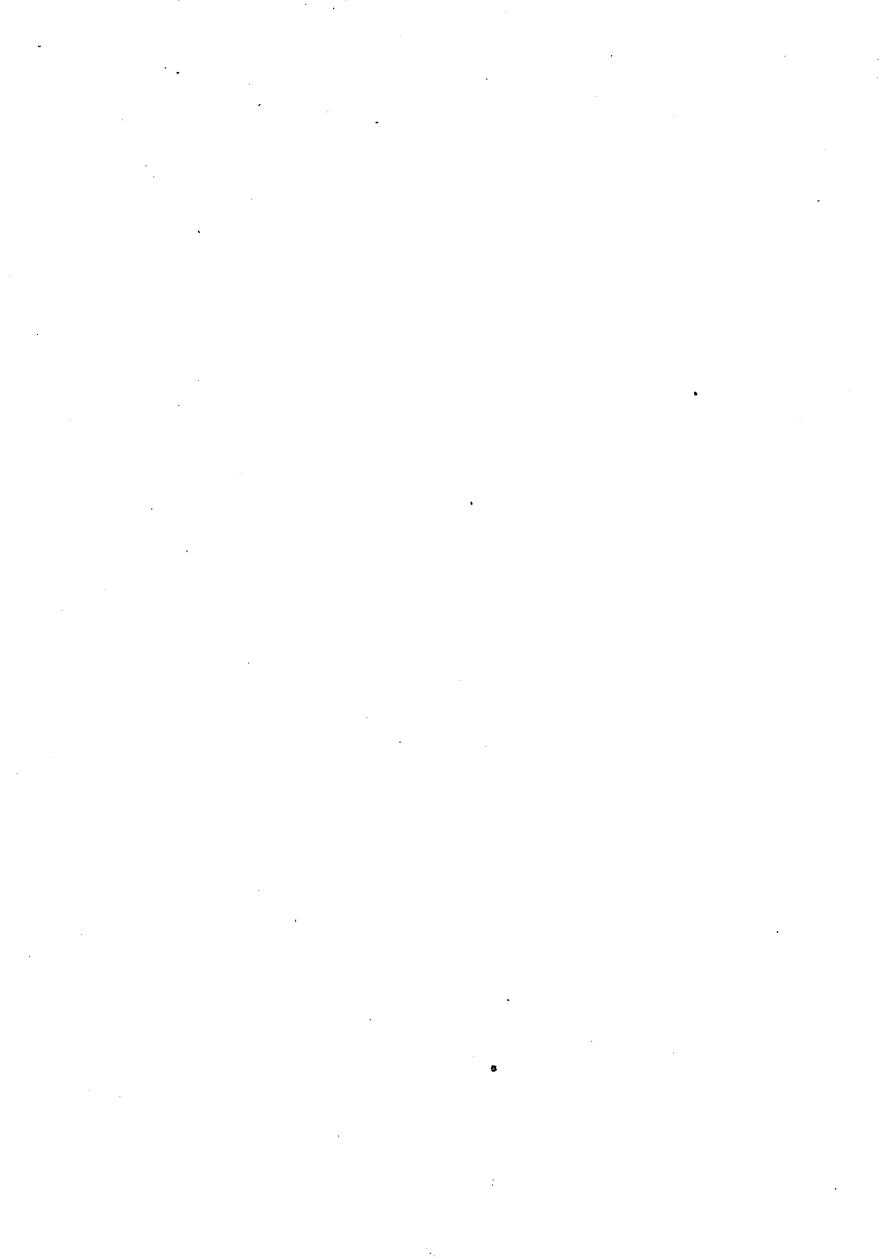
gentile

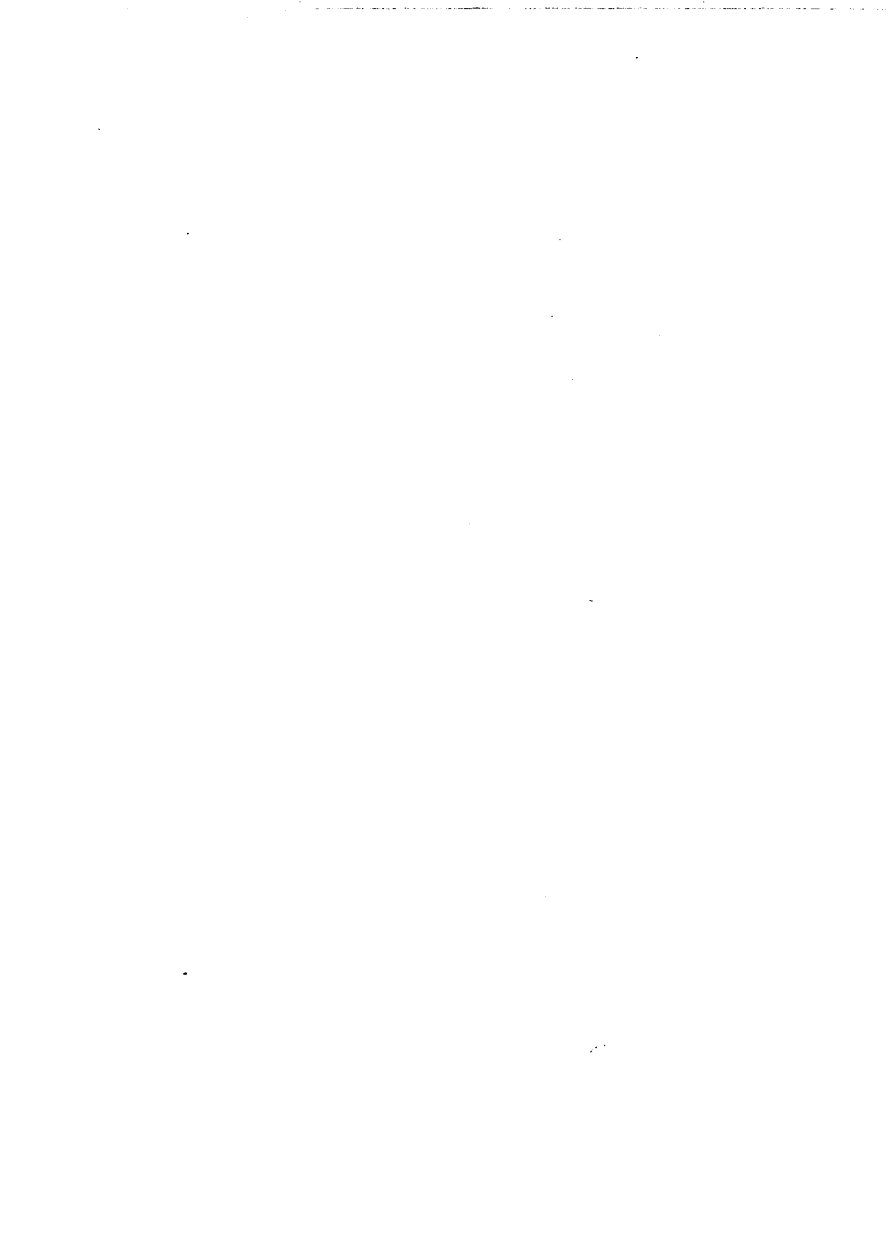
The University of Chicago
Libraries



GIFT OF

Allison W. Small





The Word of the Truth

**A SYNOPSIS OF THE VITAL TRUTH OF THE NEW TESTAMENT, ARRANGED IN CONTINUOUS ORDER,
TRANSLATED INTO PLAIN WORDS, IN
THE ORIGINAL SENSE**

**ARTHUR TEMPLE CORNWELL
EDITOR**

The Mystery of God the Father, and of the Christ; in which are hidden all the treasures of wisdom and knowledge.—Col. 2:2, 3.

**THE TRUTH PUBLISHING FOUNDATION
EUFAULA, ALABAMA**

Price, One Dollar.

Montgomery, Ala.
THE BROWN PRINTING CO.
Printers and Binders,

10-2241
C8

Copyright, 1916, 1917,
By Arthur T. Cornwell.

530310

TO MY PARENTS

Who, at a critical moment,
gave me encouragement and support,
though hoping against hope,
this work of twenty-six years is
affectionately dedicated by

THE EDITOR.



Into a work of this magnitude many errors must have crept, escaping the vigilance of the editor. There have been failures to express the sense of the original language with sufficient simplicity and force. Improvements in form and exposition are always possible.

The publishers propose, through a succession of editions, with the assistance of interested contributors, to give this work a constantly increasing accuracy and value; and earnestly solicit criticism and suggestions, from all who are looking for the day "when the knowledge of the Lord shall cover the earth, as the waters cover the sea."

All communications will receive careful attention, though it may be impossible to acknowledge them. Please address THE TRUTH PUBLISHING FOUNDATION, EUFAULA, ALABAMA.



FOREWORD

When St. John wrote that "God is love; and he who lives in love, lives in Him," he said all there is to be said.

The whole purpose of God, revealed in His Word, is to the end that men shall come to love one another in mutual sympathy, kindness and helpfulness, until the Kingdom of God is naturally established by this Divine harmonizing power.

As we all become "in Christ," living in His spirit and life of love; we become reconciled, regenerated, redeemed, justified, saved and sanctified.

"The Way of Holiness, . . the wayfaring men, though fools, shall not err therein."

Then why have we erred, into the tortuous ways of theological speculation and religious confusion?

For several reasons: First, because we did not have the Gospel in plain words. The men for whom the New Testament was written were unlearned, practically ignorant, and everything was written down to their understanding. As time goes on the scholars become familiar with their idiom, and the splendid simplicity of the Divine Message becomes apparent. The puzzling compound words are found to have simple meanings. Predestination is God's plan for us; when God reconciled, He convinced us of His love; as the practice of love sets us free from the habit of sin, we are redeemed; as love makes whole what was decayed by the ravages of sin, we are saved; and as love purifies from the defilements of sin, we are sanctified. As we walk in God's Right ways, we are justified, or made Right; and in the practice and enjoyment of the power and honor of the Right Life, we are glorified. The holy spirit is God's purpose guiding us; grace is God's favour helping us; faith is faithfulness to both.

Second: We erred through lack of a systematic statement in a continuous sense of the elements of God's revealed Will: for such a recitation of these principles in logical sequence demonstrates their meaning better than the most learned argument.

I have tried to supply these deficiencies; and herewith offer my labors in His service, confident that God will bless my endeavors just to the extent that they declare the spirit of His Will.

ARTHUR T. CORNWELL.

TABLE OF CONTENTS

- I. **THE WORD.**
Note 1. The Word. Reason. Logic. Order. 2. The Name. To keep. To abide, dwell.
- II. **THE LIFE.**
Note 3. Life. Alive to. "In Christ." 4. Death. Dead to. To kill. 5. Salvation through Life.
- III. **THE BLOOD.**
Note 6. The Dedicated Life. 7. Sacrifice. The consecration of life. 8. Nourishment.
- IV. **THE LIGHT.**
Note 9. Light. Conscience. Vision.
- V. **THE WAY.**
Note 10. The Way. The Divine Example. To walk. "Through Christ."
- VI. **THE TRUTH.**
Note 11. Truth. Loss of Life through Ignorance. 12. A Paraclete. Helper. Adviser.
- VII. **HIS WILL.**
Note 13. The Will of God. Law. Liberty. Lawlessness.
- VIII. **GOOD WORKS.**
Note 14. Good Works. Goodness.
- IX. **CALLING AND ELECTION.**
Note 15. Calling and election. 16. To put on. 17. Image. Transformation. New Birth. The New Man.
- X. **MEEKNESS. HUMILITY. SENSIBILITY.**
Note 18. Meekness. Gentleness. Humility. 19. Sense. Sensibility. Sentiment.

- XI. LOVE.
Note 20. Love. The Heart. Imagination.
- XII. THE LOVE OF GOD.
- XIII. CHILDREN OF GOD.
Note 21. Sonship. Heirs. 22. Adoption by redemption.
- XIV. RECONCILIATION.
Note 23. Reconciliation. Peace through Love.
- XV. THE PRACTICE OF LOVE.
Note 24. Our Neighbor. Practical Love. The common interest.
- XVI. FAITH.
Note 25. Faith. The Practice of Confidence.
- XVII. HOPE.
Note 26. Hope; the support of confidence.
- XVIII. THE GOSPEL OF RIGHTNESS.
Note 27. Right. Rightness. "Justification." 28. The Gospel; the presentation of God's Ideal.
- XIX. IN CHRIST.
Note 29. "In Christ." The Atmosphere of Life. 30. The Law of sin and death. The Law of spirit and Life.
- XX. THE KINGDOM.
Note 31. The Kingdom. The Reign of God. Conquest. 32. Heaven. The Ideal Society.
- XXI. PARABLES OF THE KINGDOM.
- XXII. SPIRIT.
Note 33. Spirit. The Holy Ghost. Life in spirit. The Sense of spirit. 34. Immortality of spirit. 35. The Sense of the spirit, vs. the sense of the flesh.
- XXIII. SANCTIFICATION.
Note 36. Holiness. Essential purity.
- XXIV. SOUL.
Note 37. The Soul. Interest. Desire. 38. Taking up the Cross. 39. The curse of selfishness. 40. Hades. The grave. Gehenna. The insatiable desire.
- XXV. TEMPTATION.
Note 42. Temptation. Trial.

XXVI. SIN.

Note 43. Sin. Trespass. Punishment. 44. The Old Man. The Passions. 45. To put off.

XXVII. SLAVERY TO SIN.

Note 46. Moral slavery. Absolute service. 47. The redemption of St. Paul. 48. Sealed. Earnest. Acquisition.

XXVIII. BAPTISM.

Note 49. Baptism. The Moral Bath. 50. Death to sin. 51. The crucifixion of desire. The New Creation.

XXIX. REPENTANCE.

Note 52. Repentance. The revision of the mind.

XXX. FORGIVENESS.

Note 53. Forgiveness. The Removal of sin. 54. The suspension of penalty.

XXXI. GRACE.

Note 55. Grace. Favour. Faculty.

XXXII. SALVATION.

Note 56. Salvation. Restoration. Preservation.

CHAPTER I.

THE WORD.

1 In the beginning the Word was. Through the Word all things became. In the Word was Life; and the Life was the Light of men. To those who receive the Word, God gives power to become Children of God,—to those who are faithful to His Name, . . . who are born of God; . . . having been born again, through the living and eternally continuing Word of God; . . . He having purposed that we should be born of the Word of Truth; that we should be the first fruits of His New creation.

The Word.—See Note 1: Life (3,) Light (9,) Children of God (21,) His Name (2,) Born again (17,) Born of God, see xiii:5.

Through the Word.—the principle of Order, assigning definite character to each detail of creation, and exact conditions of operation to every creature.

His new creation.—God's new order of men; "the New Man" (17.)

2 The Word became flesh, and dwelt for a time among us, and we saw his glory, a glory as of an Only Son sent from the Father, full of Grace and Truth. You are enriched "in him," in all knowledge, in so far as the Word of Christ becomes established in you. If you abide in my Word, you shall know the Truth; (Thy Word is Truth!) and the Truth shall set you free.

Dwelt among us.—literally tented, in flesh like ours. "If our earthly tent-house be destroyed, etc." 2 Cor. 5:2.

We saw,—as in a theater; gazed upon with critical interest and instruction.

Grace, . . . Truth.—see Notes 55,11. Abide.—see Note 2.

Shall know.—you will know of yourselves.

Shall set you free.—see Chap. xxvii.

3 Blessed are they who hear the Word of God, and keep it. Whoever shall keep His Word, in him the Love of God is perfected. If anyone love me, he will keep my Word, and my Father will love him, and we will come to him, and abide with him. If anyone keep my Word, he shall not see death forever. He who hears my Word, and is faithful to Him who sent me, has eternal life; has passed out of Death into Life.

Who hear . . and keep.—those hearing and guarding; suggesting vigilance, earnestness in receiving and preserving in purity. See Note 2.

Love is perfected.—having loved God perfectly, he is qualified to become the object of God's fullest Favour.

4 The heavens and the earth shall pass away, but my Words shall not pass away. I judge no man; but he who rejects me, and does not receive my Words, the Word which I speak shall judge him in the Last Day. Everyone who hears my Words and practices them, is like a Sensible man, who built his house upon the rock; and the rains came down, and the torrents, and the wind blew, and fell upon that house, and it fell not, for it had been founded upon the rock.

Who rejects me.—who is putting me out of his mind and life. The Word shall judge.—it is the criterion, or basis of judgment.

Sensible.—sensitive to Truth.

5 God sent the Word through Jesus Christ, announcing the Gospel of Peace; . . that in every nation, he who reverences God, and works Rightness is accepted by Him; . . that we, having been made Right, should become partakers, (according to the Hope . . laid up in heaven, which is declared in the Word of the Truth of the Gospel) of Life eternal.

6 The Lord bore witness to the Word of His Grace; which is able to (edify) build you up, and to give you participation among the Purified; that as pure and blameless children of God, you may shine as great lights in the world, holding forth the Word of Life.

Bore witness.—God proved, in Christ, the efficiency of His Word.

You may shine.—of yourselves, exemplifying the Word of Life.

7 Faithful is the Word, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. Therein we have Hope in a living God, who is the Saviour of all men—specially of the faithful.

Faithful.—the Word is reliable and worthy to be received in the fullest degree of confidence.

1. A Word, or Logic, is the expression of a reasonable Idea; or, the Idea itself before expression. The Idea may be very simple or very profound. The Word expressed in the Life and Spirit of Jesus was the Divine Idea: Order, Reason, Logic, in accordance with which "all things came into being which have being;" the deliberate, defined Will of God as to what man should become through his own creative act;—working out his own salvation with fear and trembling; perfecting holiness in the fear of God; acquiring Rightness through faithfulness.

The universe has been created, and is continually operated, in accordance with a definite, logical Order, or Plan, founded on the one reality, Truth; to be perfected by the one harmonizing force, Love. Co-operation with this Order, is the means of Life, growing and expanding. Discord, conflict, failure to comply, through ignorance, indifference, or willfulness (sin), is Death,—that is, losing Life, losing power and peace, because it puts the sinner outside of its beneficial working and deprives him of its benefits. He is "Lawless" (13), in anarchy, "the sport of chance," subject to the destruction which attends disorder.

The Word, (sometimes "mystery," often "commandment,") is the expression of this Order or Plan. Rightness is conduct which is strictly in accordance with it. Faithfulness is that earnest co-operation, based on positive confidence, which produces Rightness. Love is the motive, the incentive; and Hope is the support of the work of Faith. In conscious harmony and active co-operation with the Divine Order, is the only peace.

To arouse consciousness (new birth,) to excite interest, to enable sensitive comprehension of this Divine Order (which results in inducement to co-operate,) is the object of the Revelation of God in Christ. To strive with courage and constancy to grasp little by little, more and more, this knowledge and power and peace, is our human duty and privilege.

In the material world you may not do all that you would wish to do; but in spirit, you may be all that you may-will to be.

Saviour of all.—that is, available to all, subject to obedience. Heb. 5:9.

8 God's Word energizes in you who are faithful; . . the Word of the Cross, which is to us who are being saved, a power of God; . . the Word of salvation, through which you are being saved, if you hold fast the Word of the Gospel.

Energizes.—itself is working and accomplishing.

The Word of the Cross.—the logic, idea conveyed by the Cross. See Note 38.

Hold fast.—have in full possession; occupy; keep (2.)

9 Accept the established and proved Word, which is able to save your souls; but become doers of the Word, not hearers only,—beguiling yourselves. Having left the elements of the Word of Christ, we should go on to perfection.

Doers, . . hearers.—It is a tragic self-deception to suppose that mere belief, mental consent and acceptance, is enough to save. No thought, though it were of the noblest, can take the place of action. No idea has any permanence until it is made a fact.

Having left the elements.—having received the principles of God's Idea; we must proceed to realize it in our lives.

The Parable of the Word.

10 A sower went out to sow, (The sower sows the Word.) and as he sowed, some seeds fell in the beaten road, and the birds came and ate them up. (Those who hear the Word of the Kingdom, and do not keep it, and that which is evil comes and steals away that which was sown in the heart.)

11 Some fell upon stony places, where they had not much earth, and immediately sprang up, and the sun having arisen, they were scorched, and were dried up, because they had no root. (This is he who hears the Word, and immediately with joy receives it; who has not root in himself but for the time; and afflictions, persecutions, or trial having arisen through the Word, immediately he is offended, and falls away.)

Stony.—of rocks, great or small; from same Greek root as Peter. See Note to xxx:6.

Immediately with joy receives it.—who is enthusiastic, but for the moment.

12 Some fell among the briars, and the briars grew up and choked them. (This is he who hears the Word, and the distractions of this life, and the pleasures of prosperity, and the lust of other things, entering in, choke the Word, and it becomes unfruitful.)

13 And some fell upon the good ground, and it yielded fruit, some one hundred fold, another sixty, another thirty. (This is he who in a good and loving heart, hears the Word and keeps it; who indeed brings forth fruit in patience.)

14 To whoever has (the loving heart, the good will to keep and to do,) to him shall be given, and he shall have (Life) abundantly; but whoever has not (the good will, etc.,) that which he has shall be taken from him.

Whoever has.—see same expression, xxi:13.

Here are three classes of persons in whom the knowledge of the Truth is unfruitful. With the first class, the Word made no permanent impression on the mind. They did not keep. (2) it intelligently. The second class did not guard it affectionately; it had no hold in their hard hearts. It was not the object of the single, exclusive desire of the third class, because other more enticing and treacherous desires distracted them. This is one of many suggestions, that Religion (the Love and Life of God—in man) must be engaged in with the whole mind, and heart, and soul, or there is no progress, no success.

2. A Name represents the purpose and power implied by a title, i. e., Father, Saviour, Captain, Word, Way, etc. Laws are executed "in the name of the State," i. e., through its power, to accomplish its purpose, to establish its Order, to carry out its plan of Law. Col. 3:17.—Whatever you do, in word or work, do all in the Name of the Lord Jesus.

"In His Name" has practically the sense of "in his spirit;" done in accordance with, or being in harmony with his will, his motive, his purpose.

To keep; to hold fast in mind as the rule of life; to guard affectionately; to practice faithfully; in short, to love (actively) with the whole mind, heart, soul and strength.

To abide, dwell; implies perfect intimacy, permanent presence, and continuous activity.

CHAPTER II.

THE LIFE.

In the Word was Life. God so loved the world that He gave His Only Son, that every one who is faithful to him may not perish, but may have eternal Life. He who is faithful to the Son has eternal Life. He who is not obedient to the Son shall not see Life, but the wrath of God abides upon him. He who hears my Word, and is faithful to Him who sent me, has eternal Life; has passed out of death into Life.

Life . . death.—see Notes 3, 4.

Perish.—is not lost out of life; same word as “lost” in Jn. 6:12.

Obedient.—more exactly, persuaded; having accepted guidance, through the influence of his sublime example.

Has passed . . into Life.—The first resurrection is here and now; the ascent into the life which is Life indeed. The perception of Truth, the practice of Love, the pursuit of Purity, the possession of Peace, all growing richer and more glorious as they increase into the Glory of Christ.—this is the present and eternally continuing Life of God in the spirit of man.

2 I am the resurrection and the Life. He who is faithful to me, though he die (temporarily,) shall Live; and every one who Lives faithful unto me shall not die eternally. I am the Way; the Truth and the Life. I came that they might have Life; and might have it abundantly. I am the Bread of Life. He who comes to (live in) me, shall not hunger; and he who is faithful to me, shall not thirst henceforth. The Words which I speak to you are spirit and are Life.

I am the resurrection.—In my spirit, if my spirit is in you, though the body were dead (literally or figuratively,) yet in my spirit is Life.—victory over Death.

I am the Way.—the Truth which he declared, the Life which he exemplified; these are the ways of Life. See note v:1. “No one can weave Truth and Goodness and Purity and Beauty into their life without making that life richer and more abundant.”

3. Life is not mere existence; but the intense, sensitive, joyful use of all the faculties, especially the spiritual.

We have each within us the possibilities and means of living two separate, distinct lives. One craving individual, sensual satisfaction; self-willed, animal. (In this sense the Greek word for "soul" is 39 times translated "life" in the common English version.) The other, a Divine, spiritual Life, which is not merely this life, but that which is worthy to be extended into "the ages of the ages." It is the Christ-filled life, lived in harmony with the Word, in knowledge of the Truth, Living in Love, desiring and working for universal welfare because it is the Will of God. (31) The one business of man on earth, and the one source of blessedness, is to subdue and control his natural self-life, and throw its energy into the realization of his spiritual Life of God.

"Not only to keep down the base in man;

But to have high thoughts and amiable words,

And love of Truth;—

Striving to grow perfect as He is perfect."

The hope of immortality lies in our living the life of Christ; living in him as the branch lives in the vine; absorbing His life, and thereby expelling our "self-life;" having been "born again" (17) into consciousness of the holy spirit which God has given us, and living in conscious exercise of the spirit. Our common experience, when it becomes saturated with his life, is glorified with delight.

Christ came not only to reveal and exemplify the God-like life, but to conduct mankind into that divine, joyful, eternal experience. He not only proved himself willing to endure the conditions he imposes, but he showed us how, under most cramping and contrary conditions, human life may attain to Divinity, and achieve a complete triumph. Hence the frequent expression, "in Christ," in his Life, because in his spirit.

By virtue of the spirit of God dwelling in us, we have the privilege of living in the Life of God. It is His Will that our life should be not merely an occasion of pleasure, but the preparation for an eternal existence. This eternal quality we weave into it now, or never.

"The fabric of the life to be, we weave with colors
all our own;

And in the field of destiny, we reap what we have
sown."

This is the Divine Life; that we may know the Truth; that we may love as God loves; be Right as God is Right; pure as

I am the bread.—see Note 8.

The Words . . are spirit and are Life.—the development of spirit (33) and Life (along normal lines of education) is through knowledge of the Truth as declared in the Word of Truth.

3 He who has the Son, . . the Author of Life, . . has Life; shall be saved in his Life. If the spirit of Christ be in you, though the body be dead through sin, yet in the spirit of Christ is Life, through Rightness. If the spirit of Him who raised up Jesus from the dead, dwell in you, God will bring your dying (in sin) bodies to (present) life through His spirit which dwells in you. The first Adam became a living soul; the last Adam, a Life-giving spirit. As "in Adam" all die; so "in Christ" shall all be made alive.

Shall be saved.—see Salvation through Life, Note 5.

In the spirit.—and "the spirit in you" have the same meaning. The holy spirit in us is advising and encouraging us in our high endeavor, quickening our spiritual powers, working in us with an energizing Grace.

Through Rightness.—(27) Rightness, conduct according to Truth, is the essential quality of Life which gives permanence.

Living soul.—Some translators read "living animal." If we are living only in the animal life of Adam, we are doomed to eternal death. Only "in-Christ" (29) is true Life.

4 Although we were separated from the Life of God through our ignorance, and the insensibility of our hearts, yet, having been taught the Truth as it is (shown) in Jesus, God gave us repentance unto Life. The spirit of life "in Christ Jesus" sets us free from the power of Sin and of Death. Those laying hold of the abundance of Grace, and of Rightness, shall reign in Life, through Jesus Christ. We are always in our suffering, demonstrating the dying of the Lord Jesus; that the Life of Jesus might also be exemplified in us.

Separated.—Strangers, aliens, Philistines.—natural antagonists.

Repentance.—re-newal of mind (52;) involving reconciliation (23,) and transformation (17.)

In our suffering.—our painful endeavor to acquire Rightness; crucifying (51) the flesh, with the passions and lusts.

5 The abundance of anyone's life does not come from his material possessions. If you are intent upon entering Life, keep the

God is pure. No power of God is impossible to man, if he can hold his sense-life in subjection, and establish the freedom of his spirit.

The Divine Life begins in the mind; to know the Truth; hence,—“In the Word was Life;” “Man shall live . . . in every Word of God;” “The Words which I speak are spirit and are Life.” We must have grasped the spiritual Idea of God that the spiritual life may be directed to accord with it. Then follows Repentance, re-newing of the mind, revision of the intellectual interest, of the trend of thought; arousing the imagination of the heart. Love supplies the incentive; Faith is the co-operation with the Divine Purpose and power (“The Right man Lives in Faith;”) Hope supplies the encouragement; Rightness is the temporary and Eternal Life the final result.

4. Death is not to cease to exist (for physical death is only an incident in an endless existence) but the partial or entire paralysis, atrophy, wasting away of the faculties; ceasing to live in some degree (43;) inSensibility (19.) Death, both physical and moral, “is working in us.” We are inevitably dying unless we are striving to live.

Again, in the active sense, “to die” defines the voluntary paralysis of the sinful lusts (50,51,) through the purifying spirit of Christ in us. We are “dead” to that which no longer appeals to us, or awakens desire. We are “alive” to that which keenly interests and is ardently desired. Repentance (52) is the complete change and revision of interests and desires.

To kill,—is to conquer thoroughly, to silence, to render unconscious, to disable.

5. As the body can be “saved” from disease, and restored to wholeness and health, only by building up the life, the bodily vitality; so the spirit, diseased, paralyzed by sin, can be saved, made whole, purified, preserved into eternity (56), only by invigorating the life of the spirit, infusing into it the Life of the spirit of Christ, empowering it to throw off the cause of the disease.

“Our lives, discolored with our present woes,
May still grow white, and smile with happier hours,
So the pure, limpid stream, when foul with stains
Of rushing torrents and descending rains,
Works itself clear, and as it runs, refines,
Till by degrees, the floating mirror shines,
Reflects each flower that on the border grows,
And a new heaven in its fair bosom shows.”

commandments; which are condensed in this Word; You shall love your fellow man as yourself. We know that we have passed out of death into life, because we love the brethren.

Possessions.—The true Life of man consists not in the abundance of what he has, but in the value of what he is; his wealth of Truth, Rightness, and the disposition to Love; his treasures in heaven of Goodness and kindness shown “to the least of these.” See note to x:1.

6 Love not the world, nor the things in the world; because all that is in the world; the desire of the flesh (sensuality,) and the desire of the eye (greed,) and the boasting of prosperity, is not of the Father, but of the world. The world is passing away, and the lust of it; but he who does the Will of God abides forever.

Love not the world.—Do not center your affection on that which you must inevitably lose. “How mad it is to hope for contentment to our infinite spirits from the gifts of this finite, passing, perishing world.”

7 Broad is the gate and luxurious the way that leads to destruction, and they are many who enter through it. Narrow is the gate and compressed the way that leads into Life, and they are few who find it. Fortunate is the man who endures trial; that, having been approved, he shall receive the crown of Life, which the Lord has promised to those who love Him.

Broad, . . . compressed.—see note to v:2.

Crown.—see note to xxv:3.

Eternal Life! It rings with the sound of the Archangel's trumpet, rousing the New Man to his New life. Certainly then; “I press toward the mark of the heavenly calling of God.—in Christ Jesus;” every sense alert; “fighting the good fight;” “keeping the Faith.” “Then cometh the end—”

“The seas shall waste; the skies to smoke decay;

Rocks fall to dust, and mountains melt away.”

“—and Death shall be swallowed up in Victory.”

For whom?

“The Lord knoweth them that are His.”

“Let every one who names the Name of Christ depart from unRightness.”

The Ideal Life

8 God, who called out of darkness the Light which shines in our hearts, has caused the radiancy of His glory to shine in the face

of Jesus Christ; and we all, with clear vision, beholding as if reflected in a mirror, the glory of God, are transformed to the same likeness, from glory to glory, by the spirit of God;—whose purpose and Favour, given us in Christ Jesus before the ages of time, is now disclosed by the appearing of our Saviour, who has disabled Death, and brought Life and immortality to light.

9 Those dwelling in Jerusalem and their leaders, because they knew him not, nor the voices of the prophets which are made known again every Sabbath; (which they fulfilled in condemning him;) though they found no fault worthy of death in him, yet they required Pilate to put him to death. And when they had accomplished all that was written concerning him, they took him down from the tree and put him in a tomb.

10 But God raised him from the dead; and set him at His right hand in heaven, above every principality, and authority, and power, and lordship, and every Name that is named, not only in this age, but also in the coming one. And put all things under his feet, and gave him (the head over all things) to the Church, which is his body, the fullness of him who fills all in all.

The fullness.—The Church is filled full by Him who fills all existing things with all needful things.

11 Christ loved the Church, and dedicated himself for it, that he might purify it, having cleansed it by baptism in the Word; that he might present it to himself a glorified church, not having spot or flaw, or any other defect, but that it should be pure and without blemish.

Dedicated.—wholly and irrevocably devoted himself. See notes to v:5, xii:8.

12 Christ's love confines us to this obligation; for we must conclude that if one died for all, it was because all were (spiritually) dead; and he died for all; that they, which live should not hereafter live for their own pleasure, but for his who for them died and rose again. God who is rich in mercy, because of His great love with which He loved us, even when we were dead in sins, has brought us to life "in Christ," and raised us up together, into the enjoyment of the heavenly blessings, that, by kindness to us who are "in Christ Jesus," He might indicate to the coming ages, what is the incomprehensible wealth of His Favour.

Has brought us to Life . . . and raised us up.—"In Christ" there is a present resurrection into a New and heavenly Life.

CHAPTER III.

THE BLOOD.

We, the Church of Christ, which he acquired through his own Blood; have liberation through his Blood,—the putting away of sins,—through him who loved us, and washed us from our sins in his own Blood. If we walk in the Light, as he is in the Light, we have participation in him, and the Blood of Jesus Christ cleanses us from all sin.

2 Having been made Right in his Blood we shall be made whole in his life; whom God set forth, a new and living Way (into His presence and favour) through faithfulness in his Blood.

Blood . . life.—This illustrates how blood and life are synonymous terms. See Notes 6, 3.

3 Behold the days are coming, saith the Lord, when I will ratify a new covenant; not of rules to obey, but of spirit in which to live,—the spirit of Love. Then I will give my laws into their mind; also in their hearts I will inscribe them; and all shall know me, from the least to the greatest.

Covenant.—a contract. The Old Covenant was to the effect that if Israel would literally obey the Law—embodied in the Ten Commandments—God would preserve them. The New Covenant is one of spiritual communion, of reciprocity of Love; the enjoyment of the Favours of God in consideration of our faithful love of God, and man.

Shall know me.—implies both understanding and intimate relations.

4 The Blood of Christ, who (through the eternal spirit,) offered himself spotless to God, will cleanse your moral judgment, that you may serve the living God; therefore he is the mediator of the New Covenant;—which is in purification of spirit unto obedience, and consecration in the Blood of Jesus Christ. With the Blood of the Covenant you were purified. In the Blood of the

eternal Covenant, may God make you perfect in every good work, that you may do His will.

Through the eternal spirit.—His sacrifice was not merely of life (blood, 7,) but also the devotion of his timeless spirit; not a single act, but a power always available, an influence always working.

Mediator.—one between, a negotiator, a medium of communication between two estranged persons, or two parties to an agreement. See Note 28.

Consecration.—Ex. 24:3-8. Moses rehearsed before the people all the Words and Right requirements of God; and all the people answered with one voice, "All the words which the Lord has spoken, we will do, and be obedient." . . . And Moses took half of the blood of the burnt offering and poured it into bowls; and half of the blood he poured upon the altar (signifying the

6. Blood is an intense figure of life, wholly devoted to the service of God, or man. To give one's blood; to unconditionally, irrevocably, unreservedly devote one's life and faculties to the welfare of another; foregoing all personal gratifications or interests; undergoing, if necessary to the completion of the sacrifice, death itself,—is the supreme declaration of earnestness and sincerity of love. "No greater love hath any man than this." He who gives his blood, has given all.

This supreme act of devotion can have but one worthy object; to create a powerful influence, an irresistible attraction; to induce the beneficiary of this sacrifice to reciprocate this love, and to dedicate his life in Faithfulness to Rightness, in Purification of spirit, in the service of Love. "I gave my life for thee; what hast thou given for me?" "Because he laid down his soul for us; we ought to lay down our souls for the brethren." See xxiv:4.

This is the central Idea in the Sacrament of Communion: "is it not a participation in the Blood of Christ?" In the degree that we "drink his blood," transferring the virtues of his life into ours, we have liberation, purification, spiritual health, and all of the heavenly blessings. But to view the Blood as a substitute for the man's personal devotion, is to do violence to the Idea. It is a dangerous human weakness to desire to be relieved from obligation.

"As the branch cannot bear fruit unless it abide in the vine; neither can you, unless you abide in me."

offering of the lives and souls of the people for service.) And he took the book of the Covenant, and read it in the ears of the people, and they said, "All things whatever the Lord has spoken, we will do, and hearken thereto." And Moses took the blood and sprinkled it upon the people (signifying consecration to service) and said, "Behold the Blood of the Covenant which the Lord has covenanted."

Perfect.—perfectly adjust, unite, knit you together in one sacred society, consecrated to service. Eph. 4:7-13.—To each of us was given Grace . . for the perfecting of the saints for the work of service: for the building of the body (church) of Christ; unto unity of Faith and of the knowledge of the Son of God.

5 He gave himself because of our sins, that he might deliver us out of the present evil age. He bore our sins in his body on the tree, that we, having left sin, should live in Rightness. He has been declared, through his sacrifice, for the putting away of sin; and having been once offered to bear the sins of many, shall appear again to those who are striving for salvation.

Because of our sins.—The existing condition of sin, and the ancient sacrifice having lost its significance, made his sacrifice necessary. Sin is a voluntary activity of man's free will. As man's free will cannot be compelled, can only be attracted and influenced by Advice and Example, it was necessary, in order to remove the condition of sin, to present the Truth and the Life (also the Love which inspires the Life) in the most powerfully convincing form. "I, if I be lifted up, will draw all men unto me." "I have made known to them Thy Word; Thy Word is Truth!" "I have left you an example." Isa. 53:5-11.—He was pierced through our rebellions; crushed through our sins; the chastisement to win our peace was upon him, and by his stripes was healing brought to us. . . When you shall make his soul (Blood) an offering for sin, he shall see his sons, and shall live again, and God's pleasure shall prosper in his hands. He shall see the fruit of the toil of his soul, and shall be satisfied. Through his knowledge shall my Right Servant make many Right, for he shall take away their sins. . . He worked out the problem of redemption, illustrated the conditions, demonstrated the method.

He bore our sins.—(51) He carried them up in his flesh even to death. He crucified sin in the flesh in a most conspicuous and perfect manner. He exposed its nature and its results. Also he "condemned sin in the flesh" and subjected his sinful flesh to his

7. A sacrifice is an objective declaration, on the part of him who offers it, of his purpose of devoting his life to God. Another's sacrifice is only available to us in the degree in which we share in it, having the same purpose.

Every symbolic act has the object of influence; forcible conviction of invisible truth by means of a visible sign. If the conviction is not transformed into conduct; especially if the symbolic act is supposed to have accomplished a result in itself, its purpose has utterly failed.

The object of the ancient sacrifice of blood is explained by Lev. 17:11. Deut. 12:23.—The life of flesh is (in) its blood. The blood upon the altar shall make atonement,—will effect renewal of union with God, and restoration to His Favour. God has given man life on condition that that life shall be devoted to His service in Rightness. Sin was a failure to comply with the terms of this covenant; it disrupted the union, and deprived the sinner of all rights and privileges.

Desiring to renew his covenant relation, he employs the symbolic act of sacrifice. The object of it is not to create an impression on the mind of God; but to create an impression on his own mind. It is he who must repent, return, be reconciled,—not God. He takes the best animal in his flock, the loss of which he deplores most of all of his possessions. He gives it up; denies himself; deprives himself of it, with the bitter thought, "If I had not sinned, the Lamb need not have died." He believes that the blood of the lamb on the altar is, in fact, its life.

That life given, represents his life, which he proposes to give henceforth. In that firm determination, his sin is "put away," and he is,—while his determination holds—"cleansed from sin" by the renewing of his mind." The objective act accomplished this subjective change. Because no other method was sufficiently powerful in its influence to accomplish this effect, "according to the Law, all things are cleansed in blood; and without the shedding of blood there is no putting away of sin."

As time went on, the symbolic act lost its significance; it became perfunctory; a sort of vicarious payment of the demands of God, a satisfaction of justice; and the blood was thought to be wholly substitutional, not representing, but relieving man from further obligation or anxiety.

Later prophets endeavored to replace it with the moral equivalent; 1 Sam. 15:22.—To obey is better than sacrifice, and to hearken than the fat of rams. Ps. 51:17.—Sacrifice to God a spirit in anguish (remorse); a heart in anguish and humility

spirit, and demonstrated the Life of Rightness to which all sinful men may attain. Redemption to us, as to our Great Example, is a way of sorrow, of cross-bearing, self-denial, sacrifice, and the shedding of blood.

Declared.—literally, “shown in light.” With the object of influencing and inspiring us to abandon, expel, eject, eradicate, die to sin and live to Rightness, through the influence and encouragement of his sacrifice,—he was so clearly exhibited in his state of humiliation. To those who are striving for salvation (waiting for wholeness, healing,—but working while they wait) he will be clearly seen again, not in his state of infirmity but in his state of glory.

6 Become imitators of God, as dear children, and walk in love, even as Christ likewise loved us and dedicated himself for us; a fragrant sacrifice and offering, acceptable, well-pleasing to God. You are designed to be a spiritual priesthood, to offer spiritual sacrifices, acceptable to God, through Jesus Christ; to present your bodies, a living sacrifice, holy, well-pleasing to God, which is your logical service. To do good and to distribute forget not; for with such sacrifice God is well pleased.

The Sacrament of Life.

7 The blessed cup which we bless; is it not the participation in the Blood of Christ. The Bread which we break; is it not the participation in the body of Christ. The Lord Jesus, in the night on which he was delivered up, took bread, and having given thanks, he broke it and said, “Take, eat. This is my body which is being broken for you. Continue to do this, unto renewed remembrance of me.” In like manner also the cup, after the dinner, saying, “Drink of it, all of you. This cup is the (symbol of the) New Covenant in my Blood, which is poured out for many unto taking away of their sins. Continue to do this, as often as you drink it, unto renewed remembrance of me. As often as you eat this bread and drink this cup, you celebrate the death of the Lord, until he comes.”

Celebrate.—By the frequent repetition of this dramatic act you forcibly remind yourselves of the fact and meaning of the death of Christ, by which he confirmed his Word, perfected his Life, and sealed his Covenant of Love.

Taking away of their sins.—see Note 53.

God will not despise. Prov. 21:3.—To do Right and be True are more pleasing to God than the blood of sacrifices. Micah 6:7, 8.—Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? . . . He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

Then Christ came, to be "the Lamb of God, who takes away the sin of the world;" who, by his one sacrifice once offered, made a sufficient sacrifice for the sins of the world.

The supreme sacrifice of Christ, his entire dedication of himself which culminated in his crucifixion, must always be understood in the terms of his own statement; "I, if I be lifted up, will draw all men unto me." No other object lesson was able to impress the terrible effects of sin, to create such remorse, such realization of the Divine love as would inspire such a determination to be worthy of it as would transform (17) the lives of men.

We benefit by the sacrifice of Christ as we reproduce it; as we become "conformed to his death;" crucifying the flesh, with the passions and lusts; dying to sin; rising to the life of Rightness. "He died because of our sins, and rose that we might be made Right." Burnt offerings for sin Thou didst not delight in. Then I said, "Lo, I come . . . to do Thy Will, O God;"—in which will we are made holy.

8. As bread and wine become by digestion part of the body and blood, and a means of nourishment, and consequently of life (also, forcing out that which is decayed and defiles;) so the Body and Blood of Christ, his visible life and invisible motive (33;) his inward being and outward doing must replace our selfish, sinful, life and will.

Bread is yet a common term for nourishment in general. Our bodies are marvelously built up from the bread which we eat. But we have not only our bodies to nourish. We have an immortal character to re-create; a personality to make holy by the practice of Rightness, practiced until it becomes a habit; a spirit to make worthy of eternal life, feeding it with Truth; digesting and assimilating the life of Christ; making his life an increasing part of ours; gradually absorbing and replacing our selfish, sensual desire with his spirit; "transplanting, one by one, into our lives, his bright perfections, till we shine like him." "We should feed upon these truths, like insects on a leaf, until the whole character is colored by their qualities, and shows the nature of its food in each remotest fiber."

Spiritual Nourishment.

8 Give us today the necessary bread. Man shall Live, not upon bread alone, but in every Word coming from the mouth of God. They are blessed who are hungering and thirsting for Rightness; for they shall be satisfied.

Necessary bread.—(8) or, continually-on-coming bread.

Man shall live.—will cause himself to live. As man lives in the air (and the fish in the water,) by his own act drawing life from its qualities, and dies (kills himself) in the water; so the spirit of man Lives in the Idea (1) and Order of God.

9 Be not distracted in your souls as to what you shall eat, and what you shall drink. Is not the soul more than food? But seek first the Kingdom of God and His Rightness; and all these things shall be provided for you.

Distracted.—divided in purpose, disorganized and demoralized in will. See xxiv:2.

Seek first the Kingdom.—In the perfect harmony of the established Kingdom every need will be abundantly satisfied. See note to xx:2.

10 If you knew the liberality of God, you would ask of me water of life. Whoever will drink of the water I may give him, shall not thirst forever. This water shall become in him a leaping fountain of water unto life eternal.

Water of Life.—the refreshment which is an eternal experience.

Leaping fountain.—suggesting both freshness and abundance.

11 You are to work, not for the perishing food, but rather for the food which nourishes for Life eternal, which the Son of man gives you; for the Father has endorsed his power to give. The Bread of Life is he who came down from heaven and gives Life to the world. I am the Bread of Life. He who comes to (live in) me, shall not hunger, and he who is faithful unto me, shall not thirst at any time.

Has endorsed.—in the miracle of the feeding of the five thousand which had just taken place.

Who comes to me.—to receive nourishment in my Word and spirit.

Shall not thirst.—all highest aspirations gratified.

12 I am the living Bread. The bread which I may give is my flesh, which I may give for the life of the world. Unless you shall eat the flesh of the Son of man, and drink his Blood, you have not Life in you. Who is nourished in my flesh, and drinks my Blood, has Life eternal, and I may raise him up in the last Day. For my flesh is true food, and my Blood is true drink. Who eats my flesh and drinks my Blood abides in me, and I in him. As the Living Father sent me, and I live through the Father; likewise he who is nourished in me, shall Live through me.

Flesh . . . blood.—The Word of God (made flesh) as exemplified in the Life and spirit of Christ.

Nourished in me.—who assimilates into his being all the virtue that is in me,—shall cause himself to live.

Abides.—equivalent to “lives,” with quality of permanence.

13 Does this Word cause you to stumble? It is the spirit which makes alive; the flesh profits nothing. The Words which I have spoken to you are spirit and are life.

Spirit which makes alive.—Rom. 8:11. If the spirit of Him who raised Christ from the dead, dwells in you, He . . . will also make alive your dead (in sin) bodies by means of His spirit dwelling in you. 1 Cor. 15:22.—In Christ (29) all shall be made alive. 2 Cor. 3:6.—The spirit makes alive.

Profits nothing.—cannot help in acquiring Life. If your desire (soul) and work are centered in the life of the flesh (35), acquiring good things (xxiv:10,) living sumptuously (xxiv:12,) you have no profit of an enduring character; but if your whole soul and effort is—for spiritual life (and knowledge of that Life is in the Word,) you gain an eternal existence.

14 Being nourished with the Words of the Faith, you will be a good servant of Jesus Christ. My food is that I do the Will of Him who sent me, and that I finish His work.

15 Our fathers (in the wilderness) all ate of the same spiritual food, and all drank of the same spiritual drink; for they drank from a spiritual, following (yet to come) rock; and the rock was Christ.

16 To him that overcometh, I will give to eat of the Tree of Life which is in the midst of the garden of God. He who thirsts, let him come; and he who wills, let him take of the water of Life freely.

CHAPTER IV.

THE LIGHT.

In the Word . . . was Light; the Light of Truth, which enlightens every man. I am the Light of the world. Who follows me shall not walk in darkness, but shall have the Light of Life. If anyone walks in the night, he stumbles, because the Light is not in him. Walk in the Light, and be faithful to the Light, that darkness may not overtake you. This is the judgment of the world,—that the Light has come, and men loved darkness more than light, because their works were evil. We should cast off the works of darkness, and invest in the armor of Light.

The Light.—see Note 9.

That darkness may not overtake you.—“The beginning of a man’s doom is that vision is withdrawn from him; that he sees not the reality but a false semblance of the reality, and, following that, stepping darkly, with more and more velocity, downward to the utter Dark; to ruin, which is the great sea of Darkness, whither all falsehoods, winding or direct, continually flow.”

The judgment of the world.—by this criterion all are judged. “This is ever the damning sin; to be in the presence of Goodness and Perfection, and not to love it; to recognize the beauty of holiness, and yet to turn away to practices which defile.”

Armor of Light.—The knowledge of the Truth is our protection against error and Evil.

2 He who says that he is in the Light, yet hates his brother (man), is still in darkness. He who loves his brother lives in the Light. God is Light. If we say that we have fellowship with Him, yet walk in darkness, we lie, and do not practice the Truth. But if we walk in the light, as he is in the light, we have fellowship with him, and the Blood of Jesus Christ cleanses us from every sin.

Fellowship.—joint participation. As his Light becomes our Light, his Life our Life, his Blood (6) our Blood, the defilement and decay of sin is washed away.

9. Light is intellectual and spiritual vision, to know the Truth, to see the Way, to live the Life, to do the Will. It is opposed to the darkness and night of ignorance and error, delusion and fear; not outward, but inward night.

"How many among us at this hour

Do forge a life-long trouble for ourselves,
By taking ill for good, and false for true."

There are two sources of Light; the knowledge of the Truth disclosed in the Word; and the Advice (12) of the Spirit,—that personal consciousness of Truth which we call

Conscience.

There is a power in the individual spirit, a Sense, subject to development, to recognize Truth, ever more clearly and fully; a sensitive and delicate influence constantly suggesting a higher and better life. It is "the spirit of Truth, leading into all Truth," suggesting ever higher Ideals as each Ideal is attained. It is both guide and power, Adviser and Helper.

"The love of Truth is inherent in the normal human soul, and its recognition of Truth is instinctive, and accompanied by pleasure and satisfaction." Listening to its voice, it ever grows louder; obedient to its will, it will ever become more plain as we center interest and attention upon it. Loyalty to the Truth brings Light. Loyalty to Love brings power.

"We have each a God-given vision, which ever haunts us, of a purer and more perfect Order of life." "In this day and in all days, around and in every man, are voices from God, imperative to all if obeyed even by none, which say audibly, 'Arise, thou son of Adam, son of Time; make this thing more divine, and that thing, and thyself of all things; and work and sleep not, for the night cometh when no man can work!' He that hath an ear may still hear."

"Oh, Conscience, Conscience, man's most faithful friend,

How canst thou comfort, ease, relieve, defend;

But, if he will thy friendly checks forego,
Thou art, Oh! woe for him, his deadliest foe!"

"Yet still there whispers the small-voice within,
Heard through gain's silence, and o'er glory's din;
Whatever creed be taught, or land be trod,
Man's conscience is the oracle of God."

3 Give thanks to the Father who has made you competent to share in the Light; praying that God may give you a spirit of wisdom, revealing the knowledge of Him; the eyes of your mind being enlightened, that you may know what is the Hope of His invitation, and the glorious riches of His endowment of the saints; that you may become Sons of Light; that you may be filled with the knowledge of His Will, in all spiritual understanding and wisdom, to walk worthily of God's Favour, pleasing Him fully, fruitful in every good work, and growing into the Knowledge of God.

Revealing the knowledge of him.—that he may give you full knowledge of Himself and of His Will; that is, insight, vision.

Hope.—see Note 26.

Spiritual understanding.—in two senses; understanding of the nature of spirit (22;) and keener spiritual sense.

4 You are the Light of the world. A city on a mountain cannot be hid. Neither do they light a lamp and put it under a basket, but on the shelf, that it may shine for all that are in the house. So let your Light shine before men, that they may see your good works, and glorify your Father.

Let your Light shine.—“Have Light in yourselves! Once well established, how it will radiate outward, irrepressibly, into all speech and word, into all with whom we come in contact, ever kindling new light by incalculable contagion, spreading in geometric ratio, far and wide, doing good wherever it spreads, and not evil.”

That they may see.—comprehensively, understanding the motive.

5 Do your duty, without complaint or objection, that you may be faultless and true Children of God, unblamable in the midst of a crooked and morally twisted generation, among whom you shine as great lights in the world, holding forth the Word of Life.

6 God, who called out of darkness the Light which shines in our hearts, has caused the radiancy of the glory of God to shine in the face of Jesus Christ; and we all, with clear vision, beholding as reflected in a mirror, the glory of God, are transformed into the same likeness, from glory to glory, by the spirit of God.

Likeness.—image. See Note 17.

The Parable of Light.

7 The lamp of the body is the eye. If, therefore, your eye be single, your whole body will be full of light. But if your eye is evil, your whole body will be darkened. If, therefore, the light that is in you is darkness, how great is that darkness?

The eye.—figuratively for the faculty of intellectual and spiritual comprehension to regulate and direct our purposes and actions. "The eyes of your mind being enlightened that you may know . ." (see verse 3.) "The pure in heart shall see . ." "Eye hath not seen . . but the spirit reveals . ." "He who does the Will of God shall know . ." Riches of imagination (20) depend on fullness and accuracy of perception. It is not enough that the Truth should be; there must be a sound, unprejudiced, undefiled faculty to see Truth. "The purer the eye of the intention is, with so much the more constancy doth a man pass through the trial of delusion and distracting temptation."

Single.—clear Sense, direct vision, undistracted, fixed on the Light, unclouded by passion or prejudice. 2 Cor. 11:3.—I fear, lest by any means, as the serpent in his craftiness deceived Eve,

"The spirit of man is the lamp of the Lord." By this faculty and by the divine Light which enlightens every man, life must be adjusted to Truth. Prejudice must be denied, and pride, social and intellectual.

Training is necessary to perceive "the still small voice of God" speaking in the spirit, amid the distracting voices of the world and the flesh. The first requisite is a controlling purpose to please God. As the receiver of the wireless telegraph is tuned to receive only vibrations of a certain class, rejecting all others, we must establish the disposition to do His Will, to conform to His Idea and Order. Then there must be habitual and devout meditation on the Word of Truth, by which the judgment is informed and directed.

"The intuition of what is better is the clue to the full knowledge of the Best." This Sense is sympathetic; you must love before you can see or Feel. Purity of Love is essential; the pure in heart shall see God.

"So near is Goodness to our dust;
So near is God to man;
When Duty whispers low, You must!
The soul replies, I can."

so your thoughts might be corrupted from the simplicity (singleness) which is in Christ. Eph. 6:5.—in singleness of heart.—Col. 3:22. Also, liberal, freely giving what is good.—Jas. 1:5.

Evil.—defiled, lustful (1 Jn. 2:16,) deceiving the moral judgment. Mt. 5:29.—If your right eye causes you to stumble (morally), tear it out. 2 Pet. 2:14.—eyes full of adultery. Mt. 20:15.—Is your eye evil? (Have you received a clouded and confused idea of Right through an imperfect medium?) Mk. 7:22.—an evil eye. 1 Jn. 2:11.—He who hates his brother, . . the darkness blinded his eyes.

CHAPTER V.

THE WAY.

The rising sun has visited us, to shine upon those sitting in darkness and in the shadow of Death, to direct our feet into the Way of Peace; . . a new and living Way, by the Blood of Jesus. I am the Way; the Truth and the Life; and no one comes to the Father unless through me.

The sun.—of Rightness. Mal. 4:2.—For you who fear my Name shall the Sun of Rightness arise.

The Way.—see Note 10. Blood (6.)

The Way of Peace.—through renovation (52) of mind and removal (53) of sin.

I am the Way.—because I am the Truth and the Life exemplified; the theory and the practice illustrated. Human weakness requires illustrations, an example; not only the Truth, but a Life.

2^d Wide is the way that leads unto destruction; compressed is the Way that leads into Life . . the Way of Rightness. Better were it not to have known the Way of Rightness, than having known it, to have turned from the holy commandment.

Wide.—luxurious, of self-indulgence.

“War destroys man, but luxury mankind;

It ruins both the body and the mind.”

The way of self-indulgence is the way to both physical and spiritual ruin.

Compressed.—of self-denial, self-control.

“Self-knowledge, self-reverence, self-control;

These alone lead life to sovereign power.”

10. The Way into the knowledge of the Truth of God's Will; into the practice of His Word, in which we must walk to please Him; into the glory which shall be revealed;—hence the frequent expression, "through Jesus Christ;" he is the Way.

He is the Way in that he is the Divine Example (vs. 5.) Tempted (tried, 42.) in every way as we are, he suffered for us, —to bring us to God. How do we avail ourselves of his suffering? Through sympathy. He suffered because of my sins. If I had not sinned, he need not, at least for me, have died. He must convince me, as only a Divine Being could, of the Divine pain of outraged love, of ignored help, of crucified Truth, which my sin causes; of the inevitable end of sin, which is present and eternal Death; and especially, of the Way Out;—how sin may be crucified in the flesh, giving the spirit Life; how, dying to sin, we may rise with him to the Life of Rightness through his spirit dwelling in us; how, as Children of God, we may share in the glory of the Son of God. Contemplating the Lord's passion, his suffering in mind and affections, the same moral pain is communicated to us; we feel the pang of Conscience, which produces conviction, remorse, repentance, reform, and ultimately transformation (17.) So, "the Love of Christ constrains us."

He appeals also, to our intelligence through his Infinite Perfections; to our sense of gratitude, ("If God so loved us, we ought to love one another,") to our ambition to have and to be that which is Best, most desirable, most valuable and enjoyable. Especially he appeals to our inherent desire for immortality. "If Christ be in you, . . . the spirit of Christ is a means and power of Life." He is the shepherd who leads, the magnet which draws, the Ideal which invites to greater personal excellence. But in his suffering is the tremendous attraction of his life.

That which he is, he inspires man to become. This is the sole test of Christianity; Are we becoming like him? Have we his spirit, his motive? Are we growing into his Life, mentally, Sensitive, Lovingly, above all, spiritually; acquiring his power over the world, the flesh, and the devil; having his calmness, his serenity, his peace?

To walk.—to be exclusively interested and earnestly active in any pursuit; also, the methodical performance of any duty.

Walking in the Way.

3 He who follows me shall not walk in darkness, but shall have the Light of Life. If we walk in the Light as he is in the Light, we have fellowship with him. He who does not take his cross and follow me, is not worthy of me. Walk worthy of the Lord, who invited you into his own kingdom and glory, pleasing him fully; fruitful in every good work. Take heed to walk accurately, understanding what the Will of the Lord is. Walk as children of the Light, demonstrating what is well-pleasing to the Lord.

Follows.—penetrating with him into the mysterious regions of spiritual knowledge of the Truth; climbing to the heights of spiritual attainment of the heavenly blessings of Life eternal. "Thou wilt show me the path of Life; in Thy presence is fullness of joy; at Thy right hand there are pleasures forever more."

Fellowship.—partnership, joint-participation. See note to iv:3.

Take up his cross.—see Note 38.

Worthy.—of His Favour, and of reception into His eternal Kingdom.

Understanding.—see notes to vii:4.

4 We were buried with Christ (by baptism) unto the death (of the lusts of the flesh), that as he was raised from the dead, we should likewise walk in a New Life. There is no condemnation to those who walk in the living spirit of Christ Jesus. Walk in the spirit, and do not indulge the lusts of the flesh. If Life is in spirit, in spirit we should walk strictly. As you received Christ Jesus the Lord, walk in him, having been rooted and built up in him.

We were buried.—literally, in a grave; indicating that something decayed was left behind. Col. 2:12.—having been buried with him in baptism, in which also you were raised with him. Baptism is a symbol and forcible suggestion of that death to sin (50) and entrance into a New Life of Rightness which must be the experience of all who are "in Christ."

We should likewise walk.—we should be now walking (10,) not only like him in manner, but like him at the present time living in the New Life.

Lusts of the flesh.—the cravings of your animal appetites (35.) Your will is the field of a continual conflict between the spirit and the flesh, each striving for control of the life.

Walk in him.—in his Way; living and growing in his Life, as the branch lives and grows in the vine, in which it is held firmly, and from which it draws nourishment (8) for its growth.

5 Whoever would be foremost among you, let him be servant of all, even as the Son of man came not to be served, but to serve, and to give his soul for the deliverance of many souls. You call me teacher and Lord; and you are right, for I am. If I, then, the teacher and master, washed your feet, you ought to do likewise. For I gave you a pattern that you should do as I have done. A slave is not greater than his master, nor an apostle than him who sent him. If you comprehend this, blessed are you if you practice it.

Foremost.—first, most important and most honored.

To give his soul.—(37) to sacrifice his ease, comfort, the satisfactions of life and its cherished ambitions, to devote his faculties to setting free many souls that are in slavery to sin; “wherefore God highly honored and Favoured him.”

Washed your feet.—signifying the extremity of humble service.

Is not greater.—has no cause to be more proud.

6 Become imitators of God, as dear children; walk in love, even as Christ loved us and gave himself for us. I lay down my soul for the sheep. My sheep hear my voice, and they follow me, and I give them eternal life. You were straying sheep; but are now returned to the Shepherd and care-taker of your souls.

I lay down my soul.—I forego, renounce the pleasures of life, putting the faculties by which I would have pursued those pleasures at the service of my followers.

7 Christ suffered for us, leaving us an example, that we should walk with him in his Way; who did no sin, neither was deceit found in his mouth; who, being reviled, reviled not in return; suffering, he threatened not; but submitted his cause unto Him who judges Right. He bore our sins in his body on the tree, to the end that we should become separate from sin and alive to Rightness.

Suffered for us.—the sense of this verse is amplified in Note 10.

He bore our sins in his body.—being made in our “flesh of sin,” he crucified it. See note to iii:5.

Alive to Rightness.—Sensitive to Rightness to the extent of living in it strictly.

8 "In Christ Jesus" we are created to perform Good Works, which God before prepared that we should walk in them. Pursue the things of peace, and the things that build up one another. Pursue good, toward one another and toward all. Turn away from evil and do good; seek peace and pursue after it. Who practices good is of God; but who practices evil has not known God. Pursue peace with all, and that purification without which no one shall see the Lord.

Good works.—see Chap. VIII.

9 Remember your leaders, who declare to you the Word of God; and considering the result of their conduct, imitate their Faith. Become imitators of those who through faith and long patience inherit the promises. Be a good servant of Jesus Christ; being nourished in the Words of the Faith, and of the Good Teaching; Right before God; walking blameless in all the commandments and Right requirements of the Lord; walking uprightly according to the Truth of the Gospel. Pursue Rightness, reverence, faith, love, endurance in trial, gentleness; strive earnestly in the good contest of the Faith; lay hold of eternal life; keep the commandments, spotless, irreproachable.

Considering the result.—"Nature and Heaven command you, at your peril, to discern worth in everything, and most of all, in man."

CHAPTER VI.

THE TRUTH.

The Word became flesh; full of Grace and Truth; the Way of God in Truth. I am the Way; the Truth and the Life. For this was I born, and for this I have come into the world,—that I may bear witness to the Truth. Every one who is of the Truth hears my voice.

I am the Way; . . Truth.—See Note 11 and note to v:1. "It is not any abstract philosophic truth which is the source of human progress, but truth made real in the life of Jesus; truth become a part of human experience; truth shown to be possible by one great example. This is the difference between speculative

11. Truth is the foundation, the law, the imperative condition of individual or social well-being. To know the Truth, to stand confidently upon it, to be sure, is a satisfaction beside which no other is comparable. Every wrong in the universe is a departing from the Truth.

Underlying every condition and every relation, with God, with things animate or inanimate, is "the fixt arithmetic of the univers," the positive reality which is Truth; the only solid ground in the world of conflict, doubt and danger. To act in harmony with the Truth is to employ the Infinite Power by which the universe is created and preserved, leading to the possession of every benefit, and the enjoyment of every desirable condition. Strict compliance with Truth is Rightness. The earnest desire and effort that "Truth may prevail and every moral and social virtue cement us," is Love.

Every act not in harmony with Truth, whether through ignorance or contempt of the Divine Order, is discord, "lawlessness" (13,) sin (43,) virtual antagonism, and results in loss of Life and power in proportion to its extent and character.

It is loss of Light. "Ere long, by the appointed curse of Heaven, a man's intellect ceases to be capable of distinguishing Truth, when he permits himself to deal in speaking or acting what is false."

Failure to co-operate with Truth in any degree is Sin, and reacts on the sinner. "In any real and large sense, we are incapable of living and acting except in Truth. Leaving that, we leave our natural element; nothing is reliable; the ground slips under our feet; all things disconcert us. While the humblest intellect feels at home in Truth, and can readily foretell the consequences of every Right act; the most profound and penetrating mind loses its way hopelessly in the condition of Falsity, and can form no conception of the results that may ensue."

There is a power in the individual spirit, subject to development, to recognize Truth, ever more clearly and fully,—to participate in the Holy Spirit, which is the spirit of Truth. See fully in Note 9.

12. A Paraclete is one who "speaks beside," to instruct and support. He is "one who strengthens on the one hand, and defends on the other." An advocate, a helper; but especially an adviser.

truth, which only moves the reason, and living truth, which awakens the whole life."

To bear witness.—to declare and to illustrate, by Word and example.

Who is of the Truth.—an earnest seeker and devoted follower; recognizing it to be the Rule of God, and earnest to establish it as the universal rule. "Born of the Word of Truth."—see i:1.

2 The Father will send you an Adviser, the spirit of Truth, which will guide you into all Truth. Having been faithful to the Word of the Truth of the Gospel of your salvation, you were sealed with the promised holy spirit. (The fruit of the spirit is all Goodness, and Rightness, and Truth.)

Adviser.—see Note 12.

Sealed.—your eventual salvation guaranteed by the possession of his holy spirit (33.)

3 God is Spirit; and those who worship Him must worship in spirit and in Truth. If you abide in my Word, you shall know the Truth, and the Truth shall make you free. He who practices the Truth comes to the Light, that his works may be shown to have been worked in accordance with God's Will.

Worship in spirit.—not by practice of formalities, but by living in His spirit of Truth and Love. See note to xxii:1.

If you abide in my Word.—if you are constantly becoming more familiar with my message, and affectionately and faithfully practicing it, that practice will deliver you from error and from the evils which follow every departure from the Truth, and from slavery to the habits which result.

Practices the Truth.—see iv:2.

4 The wrath of God is declared from heaven upon all irreverence and unRightness of men who have the Truth and abuse it; who change the Truth of God into falsehood; who disobey the Truth, and delight in unRightness. They shall perish, because they did not love the Truth that they might be saved. If we willingly sin, after receiving the knowledge of the Truth; there remains no more a sacrifice for sin, but an awful expectation of judgment.

After receiving the knowledge of the Truth.—Christ, engaged in his supreme sacrifice, invokes the mercy of God upon a single class;—those who "know not what they do."

5 Purify them in the Truth: Thy Word is Truth! God chose you from the beginning, for salvation, in Purification of spirit and faithfulness to Truth; to which He invited you through the Gospel, that you might acquire the glory of our Lord Jesus Christ. God desires that all men should come to a knowledge of the Truth, that they may be saved. Having purified your souls in obedience to the Truth, through the spirit, unto sincere brotherly love; out of a clean heart, love one another earnestly. Grace, Mercy and Peace shall be with those who are living in Truth and Love.

Having purified your souls.—your desire and object of interest. Notice that verses 5 and 6 are parallel statements to Note 17. See Old Man (44.)

6 We commend the Truth of the Gospel to the moral judgment of every man before God; that you should have thrown off the Old Man of the former conduct, decayed by deceptive lusts; and that, being renewed in the spirit of your mind, you should have invested in the New Man, which is created according to God's pleasure,—in Rightness and Holiness, of Truth.

CHAPTER VII.

HIS WILL.

Thy Will be done on earth, as it is in heaven. Not every one who says to me, "Lord! Lord!" shall enter the Kingdom; but those who practice the Will of my Father who is in heaven. Many will say to me in That Day, "Lord, Lord; did we not preach in Thy name, and heal, and do many mighty works?" And then I will tell them plainly, "At no time did I recognize you (as loving me and my Will.) Depart from me, you workers of lawlessness." This people honor me with their lips; but their heart is far from me. The foundation of God stands firm, having this seal: The Lord knows them that are His; and, Let everyone who names the Name of Christ, depart from unRightness.

Thy Will.—(13) The Kingdom (31) of heaven (32) is composed of those who do God's Will; who are living in Love, in harmony and co-operation with the Divine Order.

Lawlessness.—self-will (13).

Their heart.—“they do not love me.” See Note 20.

Seal.—guaranty; “If anyone love God, he is known by Him.”

2 This commandment we have from God:—he who loves God, must love his brother (man) equally. You shall love the Lord your God in all your heart, and in all your soul, and in all your mind; this is the first and great commandment. The second is identical with it: You shall love your fellow man as yourself. I give you a new commandment; that you shall love one another even as I have loved you. If you love me; keep my commandments. He who knows my commandments and keeps them; he it is who loves me; and my Father will love him; and I will show myself to him.

In all your heart, etc.—see note to xv:1.

As I have loved you.—see note to xii:9.

Keep.—see definition in Note 2.

Knows.—is intimately familiar with, not only the letter but the spirit.

I will show myself.—clearly reveal to him my love, and my power in those who love me.

3 Every commandment is summed up in this Word: You shall love your fellow man as yourself. The law is complete in Love. Bear one another's burdens, and so fulfill the law of Christ. He who says, “I know Him;” and is not keeping His commandments, is a liar, and the Truth is not in him; but whoever shall keep His Word, truly the love of God is perfected in him. Go, teach all people to keep all things which I have commanded you.

Perfected.—advanced to final completeness; finished. (Jn. 19:30.)

4 Be transformed by the making new of your mind, that you may prove what is the good, well-pleasing, and perfect Will of God; that you may know His Will, and comprehend the Right; that you may approve the things which are more excellent. Be not stupid, but understanding what the Will of the Lord is.

The making new of your minds.—repentance (52.)

Prove, . . . approve.—discriminate and define, on a basis of knowledge and experience. This is the duty of loving God “in all

your mind;" to know His Will, to comprehend the Right, to approve the Life which is more excellent,—in short, to think. It is the devotion of our intellectual faculties to God's service.

"So few think; not one in a thousand has the smallest turn for thinking; only for passive dreaming and hearsaying, and active babbling by rote." "Prejudice, which they pretend to hate, is their absolute lawgiver; mere use-and-wont everywhere leads them by the nose." "In the winking twilight of indecision the tempter comes." All knowledge, all discipline (which is for the digestion of knowledge,) all wisdom (which is skill in using knowledge,) has this object,—the development of power, fuller possession of the Best Things, the Higher Life.

5 I am praying that you may be filled with full knowledge of His Will, in wisdom and spiritual understanding. If anyone wills to practice His Will, he will know whether my teaching is from God. That servant who knew the Will of his Master, and pre-

13. God's Will is His purpose and plan, which our free will and conduct should comply with; not His determination, but His earnest desire.

God desires obedience, co-operative interest in His great work of harmonizing the world, by Love, into the Kingdom of heaven. He desires, not the perfunctory compliance growing out of fear of punishment, but the spontaneous obedience inspired by love; not mechanical performance of human regulations (14,) but that we should enter wholly, with love, thought and desire, into His spirit and purpose; having the Good Will, the earnest determination to possess the Truth and to Love, to pursue the highest Ideals of Invisible Excellence (xxv:5.)

The only liberty, the only security, is in obedience to Law, the universal Order. The laws are not limitations of liberty, but the best way to secure it; they are endowments in power, regulations for the common good. Lawlessness, anarchy, indulgence in self-will, is a kind of slavery,—to disorder, disorganization, chaos, demoralization, deterioration, decay, to weakness and fear. The lawless man is the slave of passion, the tool of appetite, the sport of chance. Isolated from the Divine Order we are exposed to every kind of evil; identified with it, we enjoy its protection, we participate in its eternal nature, in its resistless force. "As lawlessness increases, the love of many grows cold." "Unless Thy Law had been my delight, I should have perished in my afflictions."

pared not nor practiced toward the doing of his Will, shall be severely punished. From every one to whom much was given, much will be required.

Spiritual understanding,—to know all that belongs to the Life of the spirit, and God's will with regard to it.

6 If any one reverences God and does His Will, God hears him; and this is the boldness that we have toward Him; that if we shall ask anything which is according to His Will, He hears us. Whatsoever we may ask, we receive from Him, if we keep His commandments and practice pleasing Him. And this is his commandment,—that we should be faithful to the service of His Son Jesus Christ, and should love one another. He who keeps His commandments abides in God, and God in him. In this we know that He abides in us;—from the spirit which He gave us.

Keeps . . abides.—see Note 2. God abides in us in spirit, if we abide in His Will.

7 Whoever shall do the Will of my Father, he is my brother, my sister, my mother; He having planned that we should become Sons, according to the good pleasure of His Will.

Sons.—see Children of God, Chap. XIII.

8 May God perfect you in every good work, to do His Will; that you may stand perfect and complete in the whole Will of God; and this is the (end of the) Will of God,—your Purity.

9 You have need of endurance, that having done the Will of God, you may receive the promised reward. The World is passing away, and the lusts of it; but he who practices the Will of God abides forever.

10 If it is your will to enter into Life keep the commandments. Blessed are they who work His Commandments; that shall be their authority to the Tree of Life, and that they may go through the gates into the City.

The Parable of the Will.

11 A man had two children; and having come to the first, he said, "Child, go work today in my vineyard." And he replied, "I will not;" but afterward he regretted his words and went. Having come to the second, he said likewise. And he replied, "I go, sir,"—but went not. Which of the two did the Will of the Father?

CHAPTER VIII.

GOOD WORKS.

We must work the works of Him who sent us, while it is day; for the night is coming, when no one can work. While I may be in the world, I am the Light of the world. He who practices the Truth, comes to the Light, that his works may be shown to have been worked according to God's Will.

While it is day.—while we have the Light of Life, the means of knowing and the opportunity of doing Good.

Comes to the Light.—for instruction and vindication.

2 This is the work which God planned for you; that you should be faithful to him whom God sent. He who is faithful to me, the works which I do, he shall do also. We are God's workmanship, created "in Christ Jesus," to perform good works, which He provided that we should be continually engaged in. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.

Workmanship.—see note to xix:10. Good Works.—see Note 14.

3 One said to Jesus, "Are not those being saved, few?" But he said: Strive (exert every faculty to the utmost) to enter through the narrow gate, for many will seek to enter in, and will not be able. When the Master of the house shall have risen and shut the door, and you stand without, and knock, saying, "Lord, Lord, open to us;" He will answer you; "I do not know you (as sons or servants.) Depart from me, all workers of unRightness." In every nation, he who reverences God, and works Rightness, is accepted by Him.

The narrow gate.—the Door of Duty; the entrance into the Way; see note to v:2.

Seek to enter.—search for an entrance; some easier way into Life than that of doing Good.

I do not know you.—see note to vii:1.

4 Those who have declared their faith in God should be leaders in good works; prepared for every good work; complete, fully fitted for every good work. Work in a manner worthy of the Lord, that you may please Him, bringing forth fruit in every good work. Be firm, immovable, always abounding in the work of the Lord; knowing that your labor "in the Lord" is not in vain.

Worthy of the Lord.—proportionate to His Favour (55) given you.

That you may please Him.—"The art of pleasing is the art of rising in the world. The art of pleasing Him who made the world, is the art of rising to that brighter world beyond. But there must be a sincere desire to please. The mere desire to appear to desire to please will not deceive."

Good fruit.—Good works are the natural fruit of a Right Life; and the tree is known by its fruit.

5 God is not unRight. and will not forget your work, and your labor of love "in His Name." We should have one another on our minds; to excite them to love, and good works. May God perfect you in every good work, to do His Will; that you may do that which is well-pleasing before Him,—through Jesus Christ.

Excite.—or, incite, encourage.

Through Jesus Christ.—see Note 10.

6 Little children, we should not love in theory, nor with words, but in deeds and in Truth. He who examines the perfect Law of liberty. and continues in it, having been, not a forgetful hearer, but a doer of work; he is blessed, in his doing. For what is the profit of faith if one have not works? (if it is theory only.) If a brother or sister be naked, or destitute of daily food, and one of you say to them, "Go in peace; be warmed and satisfied," yet do not give them the needful things for the body; what is the profit? So faith without works is dead, being alone. You believe that God is? The devils also believe, and shudder. It is by works that a man is made Right,—not by belief only; his faith energizing his works, so that by works his faith is perfected.

Examines.—becomes intimately familiar with the Will of God, and recognizes that it is the only guaranty of liberty (13.)

Go in peace.—"I wish you well; keep yourself warm and well fed." See sentimentality (19.)

What is the profit?—has any Good been accomplished?

7 We are ambitious to be well-pleasing to God; for we must all be exposed before the judgment seat of Christ, that we may receive the things done (earned) in the body, according to what each did, whether good or bad. An hour is coming in which all those who are in the graves shall hear the Son's voice, and shall come forth; those who did good unto a resurrection of Life, and those who practiced evil unto a resurrection of condemnation.

14. St. Paul's approval of "good works" must not be confused with his condemnation of "works of the law,"—the Jewish Code, the traditions of the elders.

Previous to this time, the Jewish Elders had added to the Law of God, given through Moses, many laws of their own making, which they declared were merely definitions of the original Law, and were equally the will of God and the mind of God from the beginning. These laws now numbered 613; and were mostly absurd requirements in trivial matters.

Our Lord condemned this innovation severely: Mk. 7:5-8. Mt. 15:6.—The Pharisees and scribes asked him, "Why do your disciples ignore the traditions of the Elders?" Jesus replied, "Well did Isaiah prophesy of you hypocrites, 'This people honor me with their lips, but their heart is far from me. In vain do they worship me, while they are teaching for doctrine the commandments of men.' For, neglecting the commandments of God, you hold fast the traditions of men. You make void the commandments of God (you deprive the Law of authority, make it of no effect, subordinate it) through your traditions."

The Jewish position, even that of most of the Christian Jews, was that the Favour of God and the enjoyment of His rewards, depended solely on their "doing the works of the law," absolutely obeying this human, artificial Code. St. Paul, being a Jew, respected the Code fully; yet as positively denied that salvation might be attained by this mechanical method. His epistles and his life work were mostly devoted to this denial.

As Rightness is activity in compliance with Truth; so Goodness is activity in Love. Good works are works of Goodness, of Love, kindness, helpfulness. (This is not the word for "good" which defines ordinary excellence of quality.) See xxi:20.

"How easier far devout enthusiasm is
Than a good action; and how willingly
Our indolence takes up with pious rapture,
Though at the time unconscious of its end,
Only to save the toil of useful deeds."

8 The Son of man is coming, in the glory of the Father, with his angels, and then he will render to each according to his works. The work of each will be clearly shown, for That Day will reveal it, because it is revealed in fire, and the fire will prove of what kind the work of each is. Already the ax is laid at the root of the trees, and every tree that does not produce good fruit is cut down and thrown into the fire. He will gather his grain into his storehouse; but the chaff he will burn up in unquenchable fire. Unless anyone abides in me, he is cast out as a fruitless branch, which dries up, and is gathered and thrown into the fire.

Render.—retribute, recompense, repay what is due; return according to what has been given.

Fire.—(41) the fire will disclose its character and test its value. See xxi:14.

The ax is laid.—The Baptist expected that the heavenly Kingdom, the reign of Christ, would be established immediately and preceded by a judgment. He sees the Judge, with a fan winnowing the chaff from the grain, the unRight from among the Right; with fire burning up the moral refuse of his generation; with an ax striking at the roots of corruption.

9 We know that according to whatever Good each may have done, he shall receive from the Lord. He who does what is unRight, shall receive for the unRightness that he did; and there is no favoritism. I am He who searches the bowels and the heart; and I will give to each according to his works.

The bowels and the heart.—the organs of sympathy and love. The Eye of Purity is your constant Watcher, listening to the very imaginations of the heart.

10 According to your hardness and impenitence of heart you treasure up for yourself wrath in a Day of Wrath and of the revelation of the Right judgment of God, who will render to each according to his works; to those who with perseverance in good works, are seeking glory, honor, and that which is imperishable, He will give eternal Life. But those who, of contention, disobey the Truth, but obey unRightness, He will crush in burning anger;—every human Soul which works evil. But glory, honor and peace shall be to every one who works good.

Contention.—self-will, opposition; opposite of meekness (18.)

Burning anger.—Eze. 22:31.—I have poured out my indignation upon them; I have consumed them with the fire of my wrath; I have recompensed their own way upon their heads, saith the Lord God.

11 And I heard a voice out of heaven saying, "Write; Blessed are the dead who die in the Lord; they rest from their labors, and their works follow with them." And I saw the dead, small and great, standing before God; and the dead were judged . . . according to their works. Behold I come quickly, and my reward is with me, to render to each according to their works.

CHAPTER IX.

CALLING AND ELECTION.

15. To call, by a name which qualifies, (Peter, stone,) or by a name which suggests responsibility (Saviour, healer, preserver.) But especially, to invite to enjoy a privilege—which is subject to a condition. It has no compulsory sense. Those who accept the invitation and comply with the condition; those who, in the foreknowledge of God, will accord with His purpose, are the "elect," the chosen. To elect is simply to choose. Some were called saints in those times, in the same sense in which they are now called Christians,—with the same responsibility of living up to their calling, of realizing their ideal.

"This is the marvel of the ages; that God has called us into Partnership with the Holy Ghost in the work of transforming the world into the Kingdom of heaven; called us into the Family, of which Christ is the Elder Brother; into Existence which we may make eternal in participation in His Love."

16. Like many who are now "called to salvation through grace," he thought the privilege was wholly free from cost, trouble or responsibility. The calling was free, but the election was not. The condition of election was that he should "put on" something. The Greek word "enduw,"—to put on, (from which we have "endue,"—Lk. 24:49) means to invest in, to fully occupy and possess a virtue, to merge into,—as the setting sun apparently merges into the sea. (To creep into. 2 Tim. 3:6.)

The Greeks pulled their clothes on over their heads; they "went into them," as the form of the word suggests. The garment is simply "what is put on." What must we put on, invest in, merge into, as the condition of election?

As many as were baptized into Christ, did put on Christ (invested in his character: see verse 5.)—Gal. 3:27. Put on the

The Parable of Calling and Election.

A King made a wedding feast for His Son, and sent his servants to call those who had been called to the feast, and they would not come. Again he sent other servants, saying, "Say to those who have been called; I have prepared my dinner, and all things are ready. Come to the feast." But they being indifferent, went, one to his field, another to his merchandise. . .

To call.—see Note 15.

2 Then the King said to his servants, "The feast indeed is ready; but those who were called were not worthy. Go then, into the cross roads and as many as you find, call to the feast." And those servants having gone out into the streets, brought all whom they found, bad and good, and the feast was fully supplied with guests.

Cross roads.—possibly public squares.

3 The King coming in to see the guests, found there a man who had not put on a wedding garment, and said to him, "Friend, why did you enter here, without a wedding garment?" and he was speechless. Then the King said to his servants, "Bind him hand and foot, and take him away and throw him into the darkness outside,—there shall be remorse and indignation. For many are called, but few elected.

Garment . . put on.—see Note 16.

Friend.—associate; simply, one of us.

Elected.—worthy to be chosen. "The elect are "whosoever wills;" the non-elect, whosoever won't; every man classifies himself."

4 Be diligent brethren, to confirm your calling and election, that there may be awarded you a triumphal entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

Confirm.—make them secure and certain by worthiness; by putting on Rightness and Holiness. See xx:9.

5 Blessed be God! who blessed us, "in Christ," with every heavenly spiritual blessing, having elected us before the foundation of the world, to be, "in Christ," blameless and pure before Him in Love; having planned for our adoption. For those whom God foreknew would love Him, and would co-operate with His purpose, He planned that they should be conformed to the image of His Son, that the Son might be the first-born among many brothers. And those for whom He planned this, He also called.

Lord Jesus Christ; put on the armor of Light.—Rom. 13:12, 14. Put on the armor of God; . . . Truth, . . . Rightness, . . . Peace, . . . Faith, . . . Salvation, . . . the sword of the spirit, which is the Word of God.—Eph. 6:11-17. Put on therefor, as the elect of God, faculties of mercy, kindness, humility, gentleness, etc. . . And over all, put on love.—Col. 3:12-14. Be renewed in the spirit of your mind, and have put on the New Man.—Eph. 4:24. (See "put off," 45.)

—“If our Rightness is something merely assumed, put on superficially; if we have only the form and not the spirit of godliness; like the barren fig-tree, we must hopelessly wither away.”

17. Image, identical likeness. “We all, beholding the glory of the Lord, . . . the glory of Christ, who is the image of the invisible God, . . . are transformed into the same image, from glory to glory; . . . having put on the New Man, which is being renewed into full knowledge, to accord with the image of Him who created him.”

The ancient alchemists endeavored vainly to transform the base metals into the precious; but God, in Jesus Christ, works in us a more marvelous transformation, when the base metal of our Old Nature is changed into the precious metal of a Pure Life.

Transformation by Conformation.

“Practically the first Word of Christ is that we must be “born from above” (born again,) that is, higher born (x:3.—the wisdom from above. xxviii:7.—seek those things which are above,) or we cannot comprehend the Kingdom of God. Unless we are heavenly (32) born, we cannot grasp the Heavenly Idea. That which is born of flesh is confined to sensual and material ideas; and spiritual ideas are tasteless (xxii:10.) But that consciousness and understanding which is “born of spirit” has the insight (9) and other powers of spirit.

All birth is into consciousness of life. First: we must be “born of water;” (49) our hearts and consciences,—our affections and moral judgment,—cleansed from defilement and delusion. Second; we must be “born of spirit;” our spirits purified (36) by saturation with the Pure Spirit of God (which is also the spirit of Love, of Truth, of Wisdom, of Power, of Adoption, of Life,) and thereby vitalized and invigorated.

Ezekiel 36:25-27.—I will sprinkle clean water upon you, and you shall be cleansed from all your uncleanness; . . . and I

Heavenly blessings.—Mt. 25:34. Come, blessed of my Father, inherit the (heavenly) Kingdom prepared for you from the foundation of the world.

Planned.—defined His purpose with which they would cooperate. See Adoption, xiii.

Conformed.—become Christ-like in spirit and Life. See Note 17.

6 You are an elect people; that you might show forth the virtues of Him who called you out of darkness into His wonderful Light. If doing good and yet suffering, you endure it patiently, this is Favourable before God. For Christ suffered for us, leaving us a model, that we should follow, walking in his steps. See what Love the Father has given us,—that we should be called to be Children of God. Every one who has this Hope in him, purifies himself, even as He is pure. According as He who called you is pure, become yourselves pure in all your conduct.

Show forth.—reproduce; that Christ might live again in you; that the world in darkness might be able to say, "I have seen thy face, as though I had seen the face of God."

For us.—This expression declares beyond question the sense in which Christ suffered for us, and the method by which he saves and redeems us; creating an example so forcible in its Truth and Beauty, in its influence "to draw all men unto himself," as to compel our admiration, and call forth our emulation, our conformation.

7 God called you from the beginning, unto purity; unto salvation; in spirit made pure and faithfulness in Truth; that you might acquire the glory of our Lord Jesus Christ. Walk worthily of God, who called you into His own Kingdom and glory. Lay hold of eternal Life, to which you are called.

8 The God of all Favour, who called us, "in Christ Jesus," into His eternal glory, after you have suffered a little while, will Himself perfect, confirm, establish and strengthen you. May the peace of God prevail in your hearts,—to this you are called.

The God of all Favour.—the source of all Goodness and Grace.

give you a new heart, and a new spirit will I give to be in you. . . I will give my spirit to be in you, and I will cause you to walk in all my Right requirements, and to keep my decrees, and to do them.

We are born again through the Living and established Word (i:1;) that is,—“renewed in knowledge” of God’s purpose for us; also, “renewed in the spirit of our minds,”—which is the condition of Repentance (52.)

We “are born into a Hope of Living.” Every one who is “born of God,” “loves,” constantly and purely, both God and man; “practices Rightness;” “keeps himself from the touch of evil,” “does not practice sin.”

Being “in Christ,” (“when Christ is formed in you,” when you have “grown up into him,” when it is “no longer you who live, but Christ lives in you,”) he is “a new creation;” having thrown off, renounced and disengaged himself from the Old Man (44,) from his sinful, sensual, selfish nature as from a dead body, he invests himself in the New man which is created according to God’s original design when He made man to be in His own image. “In the image of God created He him.” But man departed from that design; so, through the knowledge of God’s Will conveyed to him through the Word, God designed (predestinated) that he should be “re-born,” re-created “of Truth, in Rightness and Holiness.” (The strict word for “holiness,” denoting perfect relations with God; “that we should serve Him in Holiness and Rightness all the days of our life.”) “He begat us by the Word of Truth, that we should be the first fruits of His new creation.” “He selected us before the foundation of the world, to be, in Christ, pure and blameless before Him in Love.”

The New Man is subject to growth; “being re-newed day by day;” being “conformed to the image of the Son, that the Son may be the first-born among many brothers;” “being conformed to the conditions of his death” to sin, that we may be “conformed to the state of his glory.”

“Oh, for a man to arise in me,
That the man I am might cease to be.”

“Couldst thou in vision see
Thyself the man God meant;
Thou never more wouldst be
The man thou art, content.”

CHAPTER X.

MEEKNESS, HUMILITY, SENSIBILITY

The blessedness of the gentle is to share the earth. Learn of me, for I am gentle and humble in heart,—and your soul shall find rest. Whoever will humble himself as a little child, he is greater in the heavenly Kingdom. God opposes the haughty, but gives Grace to the humble. Humble yourselves before the Lord, and He will lift you up. The imperishable ornament of a gentle and quiet spirit is precious in the estimation of God.

The blessedness of the gentle.—the good fortune of the meek (18;) the true joys of earth are reserved for them. The price of worldly wealth and honors is incessant strife; vexation of spirit, weariness of mind and body; and these things “perish with the using.” The true earthly blessedness; tranquility, peace of mind, approval of conscience, the good-will of our fellows, enjoyment of the common pleasures, is the share acquired by the gentle and humble in spirit,—if that disposition is supported by vigor and firmness of character. The violent may obtain, but only the meek are able to enjoy.

2 Act worthy of the calling wherewith you are called; patiently bearing with one another in love, with all humility and gentleness. Speak evil of no one; be not contentious; show gentleness toward all in reasonableness. For we also were once ignorant, obstinate, deceived, enslaved to various lusts and base pleasures, living in malice and envy, hated and hating one another; But when the kindness—and love-to-man of God our Saviour was made known; according to His mercy, He made us whole.

Was made known.—We were convinced of God's Love through the Devotion of Christ; our life, in its purpose and character, was reversed, revised, made whole, transformed into the wholesome Christian Life of Love,—in accordance with the characteristic Goodness of God.

3 Who is wise and understanding among you, let him prove it by good conduct, in gentleness of wisdom. For if you have bitter passion and contention in your hearts, do you not boast and lie? This is not the wisdom that comes from above; but is earthly,

sensual, devilish. For where passion and contention are, there is confusion and every wrong activity.

4 But the wisdom from above is first pure, then peaceable, sweetly reasonable, condescending, bountiful in mercy and productive of Goodness; free from favoritism and from all insincerity. The fruit of Rightness is sown in peace, for those who make peace. Blessed are the peace-makers; for they shall be called the Children of God.

The fruit of Rightness.—Rightness is the fruit of which peace is the seed sown. Those who "make peace," who effect human harmony by inciting mutual love, by the exercise of heavenly wisdom, reap Rightness, and become Children of God.

5 The love of money is a source of all evils, which some striving after, were seduced from the Faith, and pierced themselves with many sorrows. But you, O man of God, flee from these things, and pursue Rightness, God-likeness, Faith, Love, patient endurance, gentleness.

6 Our common-wealth (Kingdom) exists in heaven; from which we receive our Saviour Jesus Christ, who will transform our state of humiliation until it will be conformed to the state of his glory, through the energy of his power, to subject all things to himself.

18. Meekness is mildness and gentleness of disposition, in contrast with strife and selfish contention, prejudice and obstinacy. It is the calmness in the confidence of power, of a well-instructed and well-possessed spirit. It is not timidity, but controlled strength. The test of any great work is the Grace with which it is done. It is to preserve serenity in the supreme trials of life. It is the crown of Self-control.

"It is almost a definition of a gentleman to say that he is one who never inflicts pain. He is slow to take offense, as one who never gives it; slow to surmise evil, as one who never thinks it. He subjects his appetites; he refines his taste; he subdues his feelings; he controls his speech; he deems every one better than himself; he gains the esteem of all by a thousand little civilities, kindnesses, and endeavors to give others pleasure."

Humility is, not grasping, not presuming, not insisting on place, position, or honors; not haughty nor arrogant. See v:5.

Meekness is self-denial of power; humility, self-denial of honors.

Our commonwealth exists.—or, our State subsists; is heavenly in character (31,) not political, earthly.

The Parable of Humility.

7 He spoke this parable to some who were over-confident of their Rightness, and despised others: Two men went into the temple to pray; one a Pharisee and the other a tax-gatherer. The Pharisee, standing proudly alone, was praying thus: "O God, I thank thee that I am not as the many; grasping, unRight, adulterers, or even as this tax-gatherer. I fast twice in the week. I return a tenth of what I gain."

The many.—hoi poiloi; the crowd generally.

Tax gatherer.—who betrays his nation for profit; accepting Roman money to extort heavy takes from his fellow Jews; an act which was considered to be the abyss of infamy.

8 But the tax-gatherer, standing far back would not even lift his eyes to heaven, but was beating his breast, saying, "O God, be merciful to me, a sinner." I say to you, this one went home, justified, rather than the other. For every one who exalts himself shall be humiliated; and who humbles himself shall be exalted.

Justified.—strengthened in Rightness; confirmed in his purpose to be Right; upheld, vindicated.

Exalts.—upholds himself as Right; holds himself up to be honored.

The Divine Model of Sensibility.

9 If you have found any Help and encouragement in Christ; any persuasive power in Love; any participation in his spirit; or if you have any pity and sympathy,—complete my joy,—that you be united and co-operating in Sensibility, in Love, in soul. Sensible of nothing in a spirit of selfish contention or vain pride, but in humility esteeming each other above your selves; each considering intently, not your own interests only, but those of others.

Sensibility.—see Note 19.

United . . in soul.—in the object of interest and pleasure. "Doing the Will of God from the soul." "I delight in the Law of God." Concentrate upon the service of Christ (which is the

service of humanity,) exclusive Sensibility, affection, and earnest desire.

10 Let this Sensibility be in you which was also in Christ Jesus; who, existing in the essence and nature of God, thought it not something to be greedily grasped to be equal with God, but emptied himself (not of divinity but of glory;) and having taken the character of a slave, became (in likeness of) man! And having been found to be very man; he further humbled himself, and became obedient unto Death, even the death of the cross!

11 Wherefor, God highly exalted him; and Favoured him with a Name which is above every name; that "in the Name of Jesus" every knee should bow,—of beings in heaven, and on earth, and

19. Sense, Sensibility, Sentiment; sensitiveness of Feeling; intelligent, active sympathy with the needs and feelings of others; fellow-feeling. "A man, to be greatly Good and wise, must imagine intensely and comprehensively in the place of another and of many others. The Feelings of others must become his own."

It is also Sensitiveness to one's own feelings and desires. The unRight steward (verse 17) was commended for Sensitiveness to the condition of the poor tenants; the rich man (xxiv:12) was condemned by his sensitiveness centered upon himself.

Spiritual Sensitiveness, to recognize what is Good and True; see Note 9.

Sentiment is the faculty by which we perceive how love may be employed, and which excites love to action. It prevents the heart from "hardness," and without it Rightness may be unlovely. The original word denotes that Sensibility is the result of the active co-operation of intellect, affection and sympathy. Intellect directs with accuracy; affection warms; and sympathy furnishes the insight.

This word, with a prefix denoting sound, whole, wholesome, occurs 15 times. (See verse 12.) If sentiment is not sound, healthy, wholesome, reasonable, expressed in action; if it leads to nothing; it becomes a shallow sentimentality, an enervating luxury of the mind, an emotional dissipation, a destructive influence. A glorious vision of a Life, which we do not endeavor to reproduce, is sentimentality in religion; and we are not saved by sentimentality.

under the earth; and every tongue should confess that Jesus is Christ and Lord, unto the glory of God the Father.

A Name . . the name.—In the first instance, gave him powers of salvation; Saviour. In the second instance, suggesting the obedient reverence “in which every knee should bow” to that sublime Purpose, of Salvation through removal of sins.

Is Christ and Lord.—christened, anointed to be prophet, priest, and king,—and master.

12 Be not lightly Sentimental, beyond what is consistent with Sense; but be so Sensitive as to be soundly Sensible. Be equally sensitive toward each other; not Sensitive only toward those who are highly esteemed, but condescending to the lowly. Be not Sensitive toward yourselves.

13 Finally, be of one humble, loving Sentiment; sympathizing, loving the brethren, compassionate, not paying back wrong for wrong, or abuse for abuse, but, on the contrary, blessing; for you know that your invitation is to receive Blessedness. He who wills to love Life, and to see good days, let him silence his tongue from wrong, and his lips from speaking deceit. Let him turn aside from wrong, and do good. Let him seek peace, and pursue after it. Because the eyes of the Lord are (affectionately) on the Right, and His ears are open to their requests. But His face is set against those doing wrong.

Blessedness.—“There is in man a higher than a love of pleasure. He can do without pleasure, and instead thereof find Blessedness! Was it not to preach forth this same Higher that sages and martyrs, the poet and priest, in all times have spoken and suffered; bearing testimony, through life and through death, of the Godlike that is in man, and how in the Godlike only has he strength and freedom.”

“He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully; he shall receive the Blessing from the Lord.”

The Parable of the Sensible Steward.

14 Who is that faithful and Sensible steward, whom his master will set over his household, to give the portion of food in proper season. Blessed is that servant whom his lord, when he comes, shall find so doing.

15 A certain man was rich; who had a steward who was accused of wasting his property. And having called him, his lord said to him, "What is this I hear about you? Render the account of your administration; for you can no longer be steward." Then the steward said to himself, "What shall I do; for my lord is taking away the stewardship from me. I am not strong enough to dig. I am ashamed to beg. I know what I may do, so that when I have been removed from the stewardship, they may receive me into their homes."

A steward.—an administrator,—who, according to the custom of the time, (which also applied to the tax-gatherers,) was a lessee, who for a fixed sum leased farms, orchards, tenants; with the privilege of making any exactions which did not result in damage to the property. But this steward had passed the line of privilege. His exactions from the tenants had resulted in waste of the property entrusted to him. Notice; that, though administering in the name of the owner, (as tax-gatherers administered in the name of Caesar,) the deductions were from his own income.

16 Calling to him each of the debtors (of his lord,) he said to the first, "How much do you owe (my lord?)" and he replied, "750 gallons of oil." He said to him, "Take your contract, and write down 375." Then he said to another, "And how much do you owe?" and he replied, "800 bushels of grain." He said to him, "Take your contract and write 640."

17 And the lord of the unRight steward praised him; because he had done Sensibly. For the sons of this age are more Sensible than the sons of the Light are in their own generation. And I say to you; make lovers of yourselves by means of the unRight Mammon, that when you fail (cease, die; or, it fails,) they may receive you into the eternal dwellings.

The unRight steward.—one who did not comply with the Jewish Code (14.) According to the Jews' classification, a renegade, like the tax-gatherer (note to verse 7,) who extorted money from his fellow Jews.

He had done sensibly.—Feelingly, kindly, mercifully; encouraging the tenants by this suspension (54) of their debts, this new hope giving them new energy,—to the great advantage of the proprietor.

The sons of this age.—those devoted to the now-life.

In their own generation.—enlightened, peculiarly adapted to them.

Mammon.—the name given to wealth when worshiped.

18 He who is faithful in that which is least, is faithful in that which is much; and he who is unRight in that which is least, is unRight in that which is much. If you have not been faithful in the administration of the unRight Mammon, who will trust you with the true riches? No man is able to serve two lords; . . . You cannot serve God and Mammon.

Faithful.—Present tests are for future trusts. See xxi:11.

The true riches.—1 Pet. 4:10.—stewards of the manifold Grace of God.

To serve.—the word denotes absolute, exclusive, whole-souled service.

19 And the Pharisees, being money-lovers, sneered at him.

CHAPTER XI.

LOVE.

The Psalm of Love.

Be zealous to obtain the best spiritual gifts of Grace; and yet I show you a far better way than zeal.

Love.—see Note 20; Grace (55.) The Grace from God, spiritual faculty, is obtained through the Way of Love.

2 Though I speak with all human and angelic eloquence, and have not love, I am but as ringing brass and a clanging cymbal. If I have the gift of prophecy, and understand all mysteries and all knowledge; and have all faith, so that I might remove mountains; but have not love; I am nothing. If I give all that I have to feed the poor; and lay my body on the altar fire, yet not for love; I profit nothing.

Prophecy.—forthtelling rather than foretelling; ability to explain the mysteries of Truth. "Knowledge puffs up; but love builds up."

Mountains.—of difficulty.

20. Love is the earnest desire and constant effort to promote the real good and final well-being of others, regardless of their present pleasure or the gratification of their self-seeking desires. It prefers their wellfare to their good will. It desires to give—not to receive. It seeks no expression of gratitude, or any other reward than that most precious and enduring one, the satisfaction of being a fellow-worker with God in the establishment of His Kingdom; co-operating (faithfulness) with the Divine Power (Love and Truth) by which He is seeking to unite all things to each other and to Himself. It is engaging in such conduct that, if every one would imitate it, the sorrows of the world would cease at once. It is not simply a feeling; but a purpose which must be knit into the fiber of our lives. There are separate words for selfish and unselfish (sensual and spiritual) love. All references following are to the latter.

The Heart.

is the organ and source of love,—and of hate, perverted love. From the heart is the choice and impulse of interest; it is the source of effort and attention. The "heart" chooses what interests shall have attention. We aspire to and desire what we love; and what one's desire is, that he becomes in a great measure. "Guard your heart with all diligence, for out of it are the issues of life." "As a man thinketh in his heart, so is he." "He who puts his heart into his work, puts his work into his heart." "We are constantly, though unconsciously praying, either for those things which are corruptible and defile the life of the soul, or for those things which are eternal and develop within us the higher life. We are either praying for those things which minister to the wants of the body and shall perish with it, or for those things which minister to the Life of the spirit and which shall abide forever."

The heart is the seat of imagination; the faculty of setting our knowledge of the Truth in systematic order and contemplating it; of admiration, discerning what is beautiful and excellent; and of forming Ideals, mental images of that invisible Goodness which we ardently aspire to realize; perceiving with accuracy and purity the image (17) which God made us to conform to. Love is the incentive and impulse of our "transformation" into this image. "Strive to realize the image of God;—your imagination is strengthened, the image grows more distinct and positive,

3 Love is patient, is kind, is not envious, does not "show itself off," is not puffed up with conceit, does not behave discourteously, is not selfishly grasping, not easily irritated, is not charging up injuries for revenge, rejoices not in sympathy with unRightness, but rejoices with the Truth. Love protects (others) from injury; is faithful in all things, hopeful in all things, courageous in all things.

Love exhibits the qualities of Patience, Kindness, Generosity, Humility; is without Conceit, Discourtesy, Selfishness, Irritability, Retaliation, Insincerity; but is Sincere, Helpful, and Steadfast in Faith, Hope, and Courage.

4 Love never fails. Prophecies may come to nothing; languages may cease to be; knowledge prove fruitless. For our knowledge is all in part, imperfect, passing. But these endure; faith, hope, love; and the greatest of these is love.

Love never fails.—or, Love never dies.

5 Wherefor, pursue love; in all you are become loving; and the God of peace and love shall be with you.

6 Her sins are put away, because she loved much. Love will cover a multitude of sins. You obeyed, out of the heart the teaching given you, and were set free from sin.

Put away.—set aside; execution of penalty suspended (54.)

Love will cover.—hide from judgment (Lk. 23:30;) to draw the veil of charity over (Jas. 5:20) preventing criticism.

7 Blessed are the pure in heart, for they shall see God. Having purified your hearts in faithfulness, . . . having purified your souls in obedience to the Truth, through the spirit, unto sincere brotherly love; love one another earnestly, out of a pure heart; . . . inciting others to love and good works.

Having purified your souls.—desires, from selfishness. "Nothing grows to perfection without exercise of its functions; and that Purity of spirit which is the highest object of life, can only be obtained by earnest and Sensible exercise of Love "toward each other and toward all."

8 May God help you to increase and abound in love, toward each other and toward all; that your hearts may be found established blameless in purity, before our God and Father, at the coming of our Lord Jesus.

To increase and abound.—to grow and glow with Love.

Your hearts . . . blameless in purity.—loving only what is pure.

9 The object of the Gospel is (to incite) love, out of a pure heart and good moral judgment, and faithfulness without pretense. Out of the heart is faithfulness unto Rightness. Fly from childish lusts; and pursue Rightness, faithfulness, love, peace, with those who call upon the Lord out of a pure heart.

10 I pray that your love may abound more and more in knowledge, and accurate perceptions, and discrimination; that you may have stood the test of Light, not having stumbled or caused others to stumble, unto the Day of Christ; being filled (replete) with the fruits of Rightness, which are "through Jesus Christ," unto the glory and praise of God.

That your love may abound in knowledge.—that your love may be reasonable, that it may be effective.

The test of Light.—see viii:1.

Unto the glory and praise of God.—see iv:4.

11 He who says he is "in the Light," and hates his brother (man) is still in darkness. He who loves his brother, abides in the Light, and does not stumble. When the Lord shall have come, he will both bring into light the hidden things of darkness (the evil will,) and the counsels of the hearts; and then each shall have praise from God.

The counsels of the hearts.—our hates and loves, our established likes and dislikes, have made us what we are, and by these we shall be judged.

12 As chosen of God, holy and beloved, put on sympathy and compassion, kindness, humility, gentleness, control of passion;

until the spirit enters into it, and 'Christ lives in you,' and you have put on the New Man."

The Life of God, through Faith, must first be lived in imagination before it can be realized in fact. The more vivid the imagination, the more vital the Life. The culture of the imagination is the culture of the Ideal. Unless the ideal is continually tested by Truth, and purified by Love, it easily becomes evil. "Out of the heart proceed evil thoughts, murder, adultery, unchastity, theft, perjury, slander. These are the things which defile a man."

supporting and Favouring each other, if anyone have complaint against anyone, even as Christ Favoured you, do likewise. And over all these, put on love, which is the bond of perfection, and let the peace of God rule in your hearts; (to this you are called,) and be thankful.

Put on sympathy, etc.—See Note 16.

Favouring each other.—see Note 55.

The bond of perfection.—Love embraces and knits together all the virtues.

13 Treasure up for yourselves treasures in heaven, where neither moth nor rust corrupt, and where thieves do not break in and steal; for where your treasure is, there will your heart be also. The good man, out of the good treasure of his heart, brings forth good things; and the evil man, evil things. This people draw near me with their lips, but their heart is far from me.

CHAPTER XII.

THE LOVE OF GOD.

God so loved the world that He gave His Only Son, that every one who is faithful to him need not perish; but may have eternal Life; . . . that we might Live through him.

Perish.—be lost out of Life; (same word translated "lost" in Jn. 6:12.)

2 God commends His love to us, in that, while we were yet sinners, Christ died for us; who loved us, and washed us from our sins in his own Blood.

Commends.—literally, "to assemble standing;" as a king assembles the units of his army in one standing evidence of his power; so God concentrated His love for man in the one sublime standing evidence of the Gift of His Only Son.

Died for us.—on our behalf; to bring us to God; that we might Live in him.

Washed us . . . in his own Blood.—see Note 6.

3 Because of the great love wherewith He loved us, though we were dead in sins, He made us alive together with Christ, and raised us up together, and established us in possession of the highest and eternal blessings, "in Christ Jesus."

In Christ Jesus; . . . that He might indicate to the coming ages, by kindness to us, the incomprehensible wealth of His Favour. Rom. 11:22.—Behold the kindness of God, if you continue worthy of His kindness; otherwise you will be cut off.

4 We know that we have passed out of death into Life, because we love the brethren. He who loves not his brother, abides in death. He who abides in love, abides in God; and God in him. Keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto Life eternal.

Awaiting the mercy.—or perhaps, availing ourselves of the mercy, the loving kindness of God.

5 Let the Word of Christ dwell in your hearts richly, in all wisdom. Hold fast that which you were taught, and himself our Lord Jesus Christ, and God our Father, who loved us and gave us eternal encouragement and good hope, shall inform your hearts, and establish you in every good Word and work; that your hearts may be informed and encouraged, being perfected in love, that you may have all the riches of full assurance of understanding in knowledge of the mystery of God.

The mystery of God.—the hitherto hidden Truth; see xix:11.

6 God's love has been poured out in our hearts in the holy spirit which is given us. May God give you power, out of His glorious abundance, that your Inner Man may be strengthened through His spirit; that Christ may dwell in your hearts through Faith; that, being rooted and established in love, you may be fully able to comprehend what is the breadth and length and depth and height, and to experience the surpassing-knowledge love of Christ,—that you may be filled with love, as God is full.

The Inner Man.—the hidden man of the heart (20;) the intellectual and spiritual, as distinct from the physical and sensual.

7 What shall separate us from (the benefits of) the love of God "in Christ Jesus our Lord?" Oppression, difficulty, persecution, hunger, nakedness, danger, the sword? In all these we are more than victorious through Him who loved us.

Victorious through.—in the power of. See Note 31.

8 They were victorious through the Blood of the Lamb, and through the Word to which they were witnesses; and because they loved not their souls unto death. In this we have known the love of Christ; because he laid down his soul for us,—and it is our debt to lay down our souls for the brethren. May the Lord direct your hearts into the love of God, and the perseverance of Christ.

Through the Blood, . . Word.—the Divine Life (6) and the Divine Order (1.)

They loved not their souls unto death.—they renounced their own pleasure, even the desire to live; the fear of pain, even the pain of death, did not prevent them.

He laid down his soul.—as one lays down his gift on the altar, and goes away and leaves it, so Christ renounced the satisfactions of present life, laying them down on the altar of sacrifice for men. "The Father loves me because I lay down my soul for the sheep." "If God so loved us; we ought to love one another." "God loves an enthusiastic giver."

9 He who does not love, does not know God, for God is Love. No one has ever (intelligently) seen God; but if we love each other, God abides in us, and His love is perfected in us. If anyone should say, "I love God," yet hates his brother (man,) he is a liar. For how can he who does not love his brother whom he has seen, love God whom he has not seen? And this commandment we have from Him; That he who loves God, shall love his brother (man) likewise. And this is love; that we should walk according to his commandments.

Notice in these verses the forcible sense of abide, keep (2,) walk (10.)

10 I give you a new commandment: you should love one another, even as I have loved you. If you have love among yourselves; by this, all will know that you are my disciples. If you love me, you will keep my commandments. He who has my commandments, and keeps my Word; it is he who loves me; and he shall be loved by my Father, and I will love him, and I will clearly show myself to him; and we will dwell with him constantly.

Even as I have loved you.—The old order was to love our fellow men equally with ourselves; but Christ proposes the sublime Ideal that we love them with an absolutely unselfish devotion.

Disciples.—followers; that you have learned of me. See x:1.

If you love me . . . keep.—(2) “I report, as a man may of God’s work; all’s love, yet all’s law.”

He who has.—holds fast in understanding, in affection, in will to do.

11 As the Father has loved me, I have loved you. Continue in my love; as I have kept my Father’s commandments and continue in His love. I have made known to them Thy Name (God is Love) and will make it known that the love with which you have loved me, may be in them; and “I in them.” In him who keeps His Word, the love of God is truly perfected. By this we know that we are “in Him.” All things co-operate for the good of those who love God.

12 Eye has not seen, nor ear heard, neither has the heart of man imagined, what God has prepared for those who love Him. Grace, mercy, and peace, from the Father God, and from Jesus Christ, shall be with you who are living in Truth and Love.

CHAPTER XIII.

CHILDREN OF GOD.

Blessed are the peace-makers; for they shall be called Sons of God. You have heard that it was said, “You shall love your neighbor, and hate your enemy,” but I say, love your enemies; bless those who curse you, do good to those who hate you, and pray for those who insult and trouble you; that you may become Sons of your heavenly Father. Be therefore perfect, even as your Father is perfect.

Sons of God.—see Note 21.

Sons of your heavenly Father.—Luke adds, “for He is kind to the displeasing and the ill-willed. Be therefore merciful (pitiful and kind) as your Father is merciful.”

Be therefore perfect.—in knowledge of the Truth, in purity from defilement of sin, in perfect discharge of every duty of Love. “How, it may be asked, does a man become infinitely admirable? Really, except it were by doing justly and loving mercy to an unprecedented extent, one does not know. The man must ‘walk,’ as it is said, ‘humbly with God;’ humbly and valiant-

ly with God; struggling to make the earth heavenly as he can; instead of walking contemptuously and pridefully with Mammon, leaving the earth to grow hellish as it likes."

2 "I will be to you a Father, and you shall be to me sons and daughters," saith the Lord Almighty. Then, having these promises, we should cleanse ourselves from every pollution of flesh and spirit, perfecting purity in reverence of God. As obedient children, become pure in all your conduct, according as He who invited you is pure. Do your duty without complaint or opposition, that you may be faultless and pure children of God.

Pure.—in this instance, without adulteration.

3 See what love the Father has given us, that we should be invited to be Children of God. No one who is born of God practices sin. All who have been born of God, overcome the world. It does not yet appear what we are becoming; but if it shall appear that we are becoming like Him, then we shall see Him as He is. Every one who has this hope in him, purifies himself, even as He is pure.

Overcome the world.—The world, with its temptations and defilements, considered as a trapping and enslaving power. See xxv:1. Conquest (81.)

We shall see Him.—The pure in heart shall see God.

4 Become imitators of God, as beloved children; and walk in love, even as Christ loved us, and gave himself for us; and, holding the Truth in love, grow up "into Christ" in all things. Through faithfulness "in Jesus Christ" you are Sons of God.

Become imitators . . . and . . . grow up.—"The impressions we cherish, the influences we accept, the examples we imitate, the habits we form, these are making immortal character. What I am to be, I am becoming."

In Jesus Christ.—living faithfully in his Life, and conforming to his character. "In him" we acquire the inheritance which God originally designed, according to His purpose Who energizes all things to accord with the decisions of His Will.

5 Before the foundation of the world God selected us to be "in Christ," to be pure and blameless before Him in love; having planned our adoption (through Jesus Christ) unto Himself. To as many as receive the Word, He gives power and opportunity to become Children of God; to those who are faithful to His Name; . . . to those who are born of God. Every one who practices Rightness, and loves his brother (man) is born of God.

Adoption.—see Note 22.

Receive the Word.—make the Idea of God the Ideal they strive to realize.

Faithful to His Name.—to His purpose defined in the verse following.

6 For those who love God, who are in accord with his purpose, He has planned, (foreknowing their love,) that they should be-

21. True Sonship depends, not on the accident of physical descent, but on mental and spiritual relationship,—that the son has the father's nature and characteristics; exhibits like sympathies, interests, objects of attainment, purpose and spirit; that he has grown into the father's image. The Only Son was the only son who exhibited His nature in perfection. We become sons, and "make our calling and election sure" by transformation (17) into the image of the Only Son.

"If we could clearly realize the fact, which is a fact, that we are (provisional) Children of God, princes of the King of kings, inheritors of the Kingdom of heaven, in which we may dwell in His glorious presence through endless ages of unspeakable joy; would we not concentrate our energies on that purification of heart, mind, soul and spirit by which we qualify for adoption?"

We should love one another, because love is of God, and every one who loves (is loving) has been born of God, and (intimately) knows God.—1 Jn. 4:7.

Heirs: Possessors in prospect of God's eternal blessings, reserved in heaven for us; hence, "seek those things where Christ is sitting at the right hand of God."

22. It was often the case, in the Greek cities at that time, that a childless man, moved by love, would "before appoint to adoption" as his son and heir, some youth who by misfortune had become a slave. Regularly purchased, he remained a slave until his love, honor and obedience, his worthiness to receive sonship and heirship were proved; until he had qualified, by loyalty to the Father's will, and conformity to the character of an ideal son. We are enslaved to sin in the flesh. God has appointed us to adoption. Christ has set before us the filial example; the opportunity and power of liberty and sonship. The spirit is the first-fruits and pledge (48) of this glorious inheritance. The life in the spirit of Christ Jesus is the "redemption" which God has provided "for the release of the acquired possession, unto the praise of His glory."—Eph. 1:14.

come conformed to the image of His Son; that the Son might be the first born among many Brothers. Those in accord with His plan, he also invited; and whom He invited, He made Right; and whom He made Right, He also glorified. If God be for us, who can prevent us.

Conformed to the image of His Son.—that they should become Christ-like. See Notes 17, 28, 10.

Invited (15,) made Right (27.)

7 The earnest expectation of the human creation is for the evolution of the Sons of God; that they may be liberated from the destructive slavery of sin, into the glorious liberty of Children of God; and we ourselves, who have the assurance of the spirit, groan in ourselves, awaiting adoption and liberation.

8 Because you are sons, God sent forth the spirit of His Son into your hearts. As many as are led by the spirit of God, they are the Sons of God; for you did not receive an enslaving spirit, but an adopting spirit, in which we cry, "Father, Father." And this spirit bears witness with our spirits that we are the Children of God; and if Children, also Heirs; heirs indeed of God, and joint-heirs with Christ;—that is, if we suffer with him, that we may also be glorified with him.

Into your hearts.—God has inspired in our hearts an Ideal of perfection, the image of an ideal son. Of this Ideal the spirit ever reminds us.

Father, Father.—The first of these words (Abba,) has a very intimate sense, like "papa."

Heirs.—see Note 21.

If we suffer.—It is not involuntary suffering in general, especially suffering the penalty of our sins; for that often hardens the heart and provokes the spirit; but voluntary suffering like Christ, crucifying (51) the body with the passions and lusts. "For I calculate that the sufferings of the present time are not worthy to be compared with the glory about to be revealed in us."

9 The captain of our salvation, bringing many Sons to glory, was made perfect through suffering; for, since the children had in common, flesh and blood, he, in like manner took part in the same; that he who purifies and those purified should be of one nature. We are members of his body; of his flesh and of his bones.

Captain.—Prince and Leader.

We are members of his body.—As in our flesh he underwent our experience, so we are to undergo his experience, as though we were actually members of his body, reproducing his life.

10 My son, despise not the discipline of the Lord, nor shrink back, being corrected by Him; for whom the Lord loves He disciplines, and scourges every Son whom He acknowledges. Endure it as training, for God is dealing with you as with Sons. Fortunate is the man who endures trial; because, having been approved, he shall receive the crown of Life, which the Lord has promised to those who love Him.

The discipline of the Lord.—

“Like some schoolmaster, kind in being stern,
Who hears the children crying o’er their slates,
And calling, ‘Help me, master,’ yet helps not,
Since in his silence and refusal lies
Their self-development. So God abides,
Unheeding many prayers. He is not deaf
To any cry sent up to him from earnest hearts;
He hears and strengthens when He must deny;
He sees us weeping over life’s hard sums;
But should He give the key, and dry our tears,
What would it profit us when school was done
And not one lesson mastered?”

Life is a school wherein he who will not learn must suffer.
See xxiii:6.

Scourges.—to correct, and to urge forward.

The crown.—see note to xxv:3.

CHAPTER XIV.

RECONCILIATION.

Romans 5:1-11; presents the grounds the Right man, “made Right in His Blood,” has for “boasting,”—exultant pride in the Divine Favour: 1. Peace, the absence of fear, “knowing ourselves to be Preserved from the Wrath.” 2. Access to Grace, in which we stand fast in the Right Life. 3. Hope of partaking in the glory (the divine powers and privileges) of God. 4. Boasting in adversities which befall us, in which perseverance in

Rightness develops the Right Life; the power of Grace is proved; and the Hope "is not embarrassed," but justified. 5. Two evidences of God's love; (a.) that His "love has been poured into our hearts in His holy spirit which was given us;" (b.) the convincing evidence in Christ.

While we were yet weak, Christ died for those who did not reverence God. One would hardly die for a Right man; some one might, but it is improbable, be willing to die for a Good man; but God commends His own love to us, in that, while we were yet sinners, Christ died for us.

Weak.—in resistance of sin, because of ignorance and spiritual unconsciousness; also, in our state of spiritual sickness (56), moral infirmity.

Right . . Good.—strict Rightness commands respect; but Goodness—that is benevolence—wins love.

Commends.—to present in a forcible, convincing manner; to establish as true. See note to xii:2.

We feared God as unfriendly and despotic, determined to punish us severely, and to the letter, for our sins committed in weakness; but the dedicated life of His Son, commending His love to us, while we were yet sinners and enemies, effectively reversed our feeling; we were positively convinced of His loving kindness toward us; gratitude was awakened; reciprocal love exercised; by faith, through grace, we accept His Will, conform to His Life, are made Right, and attain to salvation. So Christ is the producing cause of this re-formation in our attitude, and consequently, in ourselves.

Christ died for us.—Here we see again the object of the sacrifice of Christ, His Blood shed for us; to awaken, excite, invigorate our Love for him who so loved us, and our sacrifice for him,—that we too should "take up the cross" (38,) living in his Life.

2 If, while we were yet enemies of God, we were reconciled to God through the death of His Son; how much more, having been reconciled, shall we be saved "in his Life." Not only are we assured of salvation; but we boast in possession of the love of God, through our Lord Jesus Christ, through whom we received the reconciliation.

Reconciled to God.—see Note 23.

Saved . . in his Life.—restored to wholeness; preserved from wrath, and given strength and health of Life. See Note 3.

3 Christ's love compels us; for we must conclude that, if one died for all, it was because all were (spiritually) dead; and he died for all, that they which live should not hereafter live for their own pleasure, but for his, who for them, died and rose again.

Died and rose again.—Died to convince them of Love! rose to assure them of Life.

4 Then, if anyone is "in Christ;" he is a new creation. The former things having passed away, he has become altogether New. And he is wholly "of God," Who reconciled us to Himself through Jesus Christ.

"In Christ."—See Note 29.

New creation.—the New Man, recreated to accord with God's original design when He made man in His own image (17.)

"Of God."—born of God; conformed in nature to the Divine Life and Spirit to "the image of His Son."

5 Who also gave us the responsibility of reconciling others; to declare to them how God was, in Christ, reconciling the world to Himself;—not charging their sins against them. And God has put in our charge the Word of Reconciliation.

Not charging their sins.—not to depress by dread, but to stimulate by the inspiration of a great Ideal presented in a form of persuasive, almost irresistible attraction; not to create fear, but to win love. "God sent not His Son to condemn the world; but that the world might be saved through him. God has not appointed us for wrath, but that we should acquire salvation through our Lord Jesus Christ."

6 We are therefore ambassadors for Christ; as though God was exhorting through us: "We, on behalf of Christ, beseech you; be reconciled to God."

23. To reconcile, as the word is used by St. Paul, is to convince man of God's love, by argument and proof; to revise and reverse man's opinion and feeling toward God; to replace his ignorance, fear and consequent hatred of God, with knowledge, love, and faithfulness unto Rightness. In short, to establish his love of God.

This is the perfection of love,—that we should have boldness in the Day of Judgment. There is no fear in love. Perfect love casts out fear. Fear has torment, and he who fears is not perfect in love.—1 Jn. 4:17, 18.

7 He who knew himself not to have sinned, was, for us, made to be sin, that we, "in him," should attain to the Rightness of God. Wherefor, we exhort you, as workers together with God; do not have received this Grace of God in vain.

Was . . . made to be sin.—to suffer, in an exemplary manner, the temptations and penalty of sin. "He bore our sins (iii:5,) in his own body on the tree; that we should leave sin and Live Right."

8 It pleased God, that in Christ should dwell all the Divine Perfections; and through him to fully reconcile all things to himself; having made peace through the blood of the cross, thereby bringing us to the Father. Christ once suffered because of sins, the Right for the unRight; that he might bring us to God.

The blood of the cross.—his life of sacrifice. See Notes 6, 7, 38.

9 And you, who were once estranged and enemies, in wicked thought and deed, yet now he reconciled, in his human body, through death, in order that he might present you before God, pure, unblemished, and irreproachable,—if, indeed, you wholly abide in faithfulness, established and immovable, firmly attached to the Hope of the Gospel.

Attached to the Hope.—the anchor in the storm of doubt and discouragement.

CHAPTER XV.

THE PRACTICE OF LOVE

You shall love the Lord your God, in your whole heart, and in your whole soul, and in all your thought, and with all your strength. This is the first and great commandment. And the second is equal with it; You shall love your neighbor as yourself. Do this and you shall Live.

In your whole soul.—making the progress of His Kingdom the single and constant object of your desire, without distraction (xxiv:2.) by the world (ii:6) of material things.

24. Neighbor, has practically the sense of fellow-man; the person with whom you are thrown in contact in the affairs of common life; who is your fellow in the general struggle with adversity. (Another word is used for the person who lives near you.)

“Where e’re thou meet’st a human form
Less favored than thine own,
Remember, ’tis thy neighbor worm,
Thy brother, or thy son.”

“Alas, it is so much easier to love men while they exist only on paper, or quite flexible and compliant in your imagination, than to love Jack and Kit who stand there in the body, hungry, untoward, jostling you, barring you with angular elbows, with appetites and a stupid will of their own.”

Also, one who shows fellow feeling toward another in adversity. Brother, in the general sense, has the same meaning.

“Limbs of a body are we sons of men,
Made from same clay, born of same origin;
When one limb suffers by misfortunes stress,
Their fellows will not fare in happiness.”

In the degree, which is a very large one, in which our interests are bound up with the interests of our fellow men, we can only further our interests by increasing their welfare. By choosing the broadest paths to effect their happiness, we choose the surest and shortest to our own. And Love only takes a definite form as it becomes a practice; as a mere sentiment it evaporates.

“You cannot bring joy and peace and wisdom to your neighbor unless you yourself enjoy wisdom, peace and happiness. Being always precedes doing; having necessarily comes before giving. But it is also true that being is increased by giving. Hoarding brings loss; using brings greater gain. It is part of the debt of love we owe our fellow men to bring them, not gloom and shadow and disheartenment, but cheer, and hope, and joy.”

Human life in every sphere, becomes easier and happier and more fruitful as men recognize the ties which bind them to each other, and learn to dwell together in mutual affection and helpfulness. “In union there is strength” is a true saying for man; his law is solidarity; and by this law, the wrong a man does to others reacts upon himself.

“God has chosen us all for a work; He has elected us and predestined us before the foundation of the world, to have a share in the advancement of humanity,—and incidentally to work out

With all your strength.—entire devotion of affection, desire, intellect, and ability, concentrated on the one great purpose of effectively loving Him who so loves us.

Equal with it.—having the same object and the same importance; like parallel rails of a railway, each essential to the other. Our love of God must take the practical form of love for our fellow men, or it is mere sentimentality (19.)

Your neighbor as yourself.—(24.) Selfishness is natural self protection. It becomes sinful when love is confined to self. The highest love forgets self (xii:10.) "The Father loves me because I lay down my soul for the sheep."

2 And one said, "Who is my neighbor?" Jesus replied: A certain man, going from Jerusalem to Jerico, fell among robbers, who, having stripped and beaten him, left him half dead. A certain priest, who chanced to go that way, when he saw him, passed by on the other side. Likewise a Levite, having come and seen, passed by on the other side.

3 But a certain Samaritan, traveling that way, saw and pitied him; and came and bound up his wounds, pouring on oil and wine. Having put him on his own beast, he brought him to an inn, and cared for him. Before leaving the next day, he gave the inn-keeper money and said, "Take care of him, and whatever more you may spend, I will repay on my return."

Samaritan.—abhorred by Jews as a heathen, and considered a natural enemy (see xiii:1;) yet the Samaritan proved himself to be a neighbor by neighborly kindness and fellow feeling. Actions speak louder than words. The priest and Levite were professors only.

4 Which of these three was neighbor to him who fell among the robbers?

5 Let love be without pretense. With all humility and gentleness, patiently bear with one another in love. Owe no one anything,—except to love one another. He who loves "the other" has complied with the law; for it is condensed and completed in this Word: You shall love your neighbor as yourself. Love prevents wrong to your neighbor; therefore love is the whole of the Law.

Except to love.—a debt which can never be satisfied while we are dependent on God and man.

6 Those who labor ought to assist those who are weak; remembering the words of the Lord Jesus, "It is more blessed to give than to receive." Bear each other's burdens, and so fulfill the Law of Christ.

Assist (or, gather for) those who are weak.—the weakness and dependence of man is the bond of society ("we are members one of another,") and the opportunity of God and man.

7 We who are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each of us please his neighbor in that which is good for building him up. For Christ pleased not himself.

8 Whoever shall have worldly prosperity, and observe his brother (man) in need, and shuts up his kindness from him,—is he loving God? Little children, we should not love in theory, nor with words, but in deeds and in truth.

9 When you make a dinner or supper, do not invite your friends, nor brothers, nor relatives, nor rich neighbors, that per-

our own. If we cease from our selfishness and egotism, and consent to do the work for which He has made us, then we make our election sure."

"Nature, in placing man on the earth, said to him, 'Go, degraded creature, animal destitute of clothing, intelligence without light, go and provide for thine own wants. It shall not be in thy power to enlighten thy blind reason but by directing it toward Heaven, nor to sustain thy miserable life without the assistance of beings like thyself.' And thus, out of the misery of man, sprang the two commandments of the law."

When men act, and think, and speak, and feel, out of a generous, merciful, peaceful, kindly spirit, life is to them all bright and beautiful. Every scene has a charm, every fresh incident an interest. They meet their fellow men "without fear and without reproach." They have peace and joy. They are "in tune with the Infinite," in harmony with the Divine Order.

"To injure none by thought, or word, or deed;

To give to others, and be kind to all;

This is the constant duty of the Good."

The line between me and my fellow men, which neither should overstep, is, like the equator, an imaginary but very real line. It is best determined by putting myself in his place, and striking an average between my demands of then and now.

haps they may invite you in return and you may be repaid; but when you make a feast, invite the poor, the crippled, the lame, the blind, who cannot repay you; and you shall be blessed; for you shall be repaid at the resurrection of the Right.

Friends.—literally, lovers, in the selfish sense. "If you love those who love you, what Favour have you; do not the tax gatherers (x:7,) the same?"

The resurrection of the Right.—see xxi:16, 20.

10 Whatever you desire that men should do to you; do likewise to them. Judge not that you be not judged; for in what judgment you judge; you shall be judged. If anyone be overtaken in an offense; you who are the spiritual ones, restore such a one, in a spirit of gentleness and humility; watching yourself lest you also be tempted.

Judge not.—with destructive criticism and condemnation (see xi:12. xiii:1.) "Judge not according to appearance, but according to what is Right."

"There are two stones we may not dare to cast;
The stone of stumbling in our brother's way,
The stone of judgment at our brother's past,
We, who ourselves like sheep have gone astray."

To suspend our judgment when the evidence is inconclusive (as it always is,) is not only to do as we would be done by, but it is also to forgive as we would be forgiven.

"If there be one place in life where the attitude of the agnostic is beautiful, it is in this matter of judging others. It is the courage to say, 'I don't know. I am waiting for further evidence. I must hear both sides of the question. Till then I suspend all judgment.' It is this suspended judgment which is the supreme form of charity."

Restore such a one.—help him to mend his life, to regain his strength, to rekindle his light, to recover his lost likeness to God.

"Think gently of the erring one, and let us not forget,
However darkly stained by sin, he is our brother yet;
Heir of the same inheritance, child of the self-same God,—
He has but stumbled in the path we have but weakly trod."

"All things are literally better, lovelier and more beloved for the imperfections which have been divinely appointed; that the law of human life may be Effort, and the law of human judgment, Mercy."

CHAPTER XVI.

FAITH.

In the Word . . was Light; the true Light, which enlightens every man, that all through the Light might have Faith.

2 God so loved the world, that He gave His Only Son, that every one who is faithful to him, need not perish, but may have eternal Life. God sent His Son into the world not to condemn the world, but that the world might be saved through him. He who is faithful to him is not condemned; but he who is unfaithful is already condemned, in that he was not faithful to the Name of the Only Son of God.

Who is faithful.—who gives the response of Faith to this profound evidence of His Love.

Might be saved.—restored, made whole. Sin has inflicted its own punishment in disease and paralysis of the Life. The mission of Christ is to restore Life.

Not faithful to the Name.—not co-operating in his purpose (2.) By failure to co-operate with the purpose and power of the Son, in his own healing, he punishes himself.

3 This is the judgment; that the Light has come into the world, and men love darkness more than Light, because their works are evil. They shall be condemned who were not faithful to the Truth, but who loved unRightness.

Judgment.—literally criterion, the standard, the test by which men are judged.

4 He who is faithful unto me (or, Him;) comes not into condemnation; . . I will raise him up at the Last Day; . . though he die, yet he shall Live; . . shall never thirst; . . shall not continue in darkness; . . shall do the works that I do, and greater than these; . . is made Right; . . shall not be ashamed; . . receives removal of sins; . . and participation among the purified by faith. They shall be purified in Truth; having puri-

fied their hearts. Out of the heart is faithfulness unto Rightness.

Though he die.—temporarily, yet he shall Live eternally. See xxv:5.

Shall never thirst.—lack spiritual refreshment.

Darkness.—(9.) of ignorance, delusion, fear.

Ashamed.—embarrassed by the failure of his hope.

Having purified their hearts.—their love (20.) they shall see God. Confidence follows Light and Love. Rightness is the effect of Faith. Faith is the effect of Love.

5 In the Gospel, God's Ideal of Rightness is declared, which is from Faith into faithfulness. The Right man Lives in his Faith; . . in Faith is made Right; . . his faithfulness is credited as Rightness; . . he has peace with God; access to Grace, and Hope of Glory. Without Faith it is impossible to please God.

From Faith into faithfulness.—Faith is the source and method. See note to xviii:2.

6 We received the promised spirit through Faith. You are Sons of God through Faith in Christ Jesus. In spirit, out of Faith energized by Love, we acquire the hoped for Rightness. Having been faithful in the Word of Truth, the Gospel of your salvation, you are sealed with the promised holy spirit, which is the earnest of our inheritance.

Sealed . . earnest.—see Note 48.

7 The object of the Gospel is (to effect) Love, out of a pure heart and a good moral judgment, and Faith without pretense; . . the possession of the mystery of the Faith in a pure moral judgment; having repentance toward God, and faithfulness to our Lord Jesus Christ.

8 Examine yourselves whether you are in the Faith. Prove yourselves. Do you not know that unless Jesus Christ is "in you," you are not approved? The Grace of God abounds where there is faithfulness to and love of Christ Jesus; through whom you are redeemed from your vain manner of life; who, through him are faithful to God, who raised him up from among the dead, and gave him glory, that your Faith and Hope might be in God.

Vain.—valueless, empty of result.

25. Faith in God, is that compelling confidence in the excellence of His Word, the wisdom of His Way, the fullness of His power, which results in perfect Fidelity (Titus 2:10) and faithfulness to His Will. Though the confidence alone may be emphasized, yet faithful co-operation (the inevitable effect of perfect confidence,) is always inferred. The use of the wholly insufficient verb "to believe" (belief being only the first stage of Faith,) was forced upon the English translators by the absence of any English verb of faith.

"Conviction, were it never so excellent, is worthless until it converts itself into conduct. Until profession becomes possession, it amounts to but very little. Between the knowing and the doing there is a deep gulf. Into that abyss the happiness of many a man slips and is lost. There is no peace, no real and lasting felicity for a human life until the gulf is closed, and the continent of conduct meets the continent of creed, edge to edge, lip to lip, firmly joined forever."

Faith is not profession, or emotional experience, or intellectual consent; it is not a disposition, an attitude, or an idea; but an act of the will, accepting the Word of the Truth as the Law of Life, Love of God and man as the means of Life, and appropriating the power of God through the reproduction (17) of the spirit and life of Christ. It is that positive, intelligent confidence in God which is so firmly incorporated into character that it acts instinctively and automatically in faithfulness to God. "I, if I be lifted up, will draw all men unto me;"—Faith is our cordial response to this influence.

"Faith, which is . . . earnest will to stand
On Love's side; eager heart to see the Good
And serve the Good, and hail the Light, and help the
spreading of the Light; aiming to grow
Perfect as He is perfect."

Faith is not surrender, in the common military sense, but enlistment. It is not only to trust, (for that is the verb of Hope, 26.) but it is to entrust one's self as a good soldier, to the Captain of our Salvation, "as workers together with God."

Love is the incentive of Life. Hope (the anchor of the soul,) supports the endeavor. But Faith is the energy which effects it. Hope waits; but Faith works.

The expressions, "in faith," "in spirit," "in hope," "in love," suggest the absolute control of certain fixed habits of mind.

Faith toward God, is to live in the natural relation of a good child to a worthy parent; in confidence and faithfulness, through

9 Knowing yourselves to have a better possession awaiting you in heaven, do not relax your boldness, which has great recompense of reward; for you have need of perseverance, that having done the Will of God, you may receive the promise. We are not of those who draw back and perish; but we are of the Faithful, who acquire the object of their desire. In Faith is the basis and undertaking of things hoped for; and the exposition of the invisible activities.

The basis and undertaking.—Faith is the condition and activity which underlies the acquisition of our hopes; through the exercise of Faith they are realized. Also, through Faith we perceive the Divine activities; the “power of God working in us” and directing all things to co-operate for our final good.

10 Strive in the good contest of Faith. Lay hold on eternal Life, unto which you are called. I have striven in the good contest; I have completed the race; I have kept the Faith; and there is laid up for me hereafter a crown of Rightness.

Strive.—agonize; exerting every ability to the utmost.

I have kept the Faith.—Witness my Fidelity. See “keep” in Note 2.

A crown.—the reward of Rightness. See note to xxv:3.

11 Take up the shield of Faith, in which you will be able to extinguish all the burning darts of evil. Put on the breastplate of Faith and Love. This is the victory that overcomes the world,—our Faith.

12 Having put away every encumbrance, and the pleasantly clinging sin; looking away from these unto Jesus, the originator and finisher of our Faith, (who, because of the joy in prospect, endured the cross, and having despised the shame, sat down at the right hand of God;) let us run with endurance the contest lying before us; receiving as the object and prize of our Faith, the salvation of our souls.

The salvation of your souls.—the soundness and health of your souls (37) restored; as the athlete sought the soundness and health of his body.

13 Consider it to be wholly fortunate when you are beset by various temptations (trials;) knowing that the proving of your faith works out endurance; and let endurance be perfectly developed, that you may be perfect and complete, in no way deficient.

Endurance.—gives your Faith the qualities of stability and permanence. “If you refuse to suffer, you refuse to be crowned.”

14 Faithful is the Word; that if we died together with Christ, we shall Live together; if we endure, we shall reign together; if we deny him, he will also deny us; though we are unfaithful, he continues faithful. He is not able to deny himself. The Favours and Invitation of God are not to be recalled.

If we died together.—to sin, as Christ died. See Notes 4, 50.

Unfaithful.—see note to xxvi:1, 2.

To deny himself.—to repudiate his Word.

15 Blessed be God, the Father of our Lord Jesus Christ, through whose great mercy we are “born again” into a Hope of Life, through the resurrection of Jesus Christ from the dead, unto an inheritance, imperishable, undefiled, unfading, kept in heaven for us, who are being defended (because of our Faith,) in the power of God, unto salvation ready to be revealed in the Last Time.

Born again.—see Note 17.

Undefiled, unfading.—not filthy money or fading crowns (xxv:5.)

Salvation.—not only preservation but wholeness; not only power to enjoy, but to enjoy the whole glory of the Last Time.

16 In this Hope you rejoice greatly, though for a short present time you are grieved in various trials, for the proving of your Faith, (much more precious than gold which perishes;) that being proved as by fire, you may be found worthy of praise and honor and glory at the reappearing of Jesus Christ. Wherefor, let those who suffer, (complying with the Will of God, in doing good,) entrust themselves to Him, as to a Faithful Creator.

love. Reconciliation (23) and Repentance (52) are the acts of recognizing and entering into this relation.

Ignorant faith is but credulity and temerity. “I know Him in whom I have believed.” The present life must be “lived in the Faith of the Son of God,” or the confidence proves to have been an empty, vain opinion. “If you know these things, happy are you if you do them.”

What is the profit, if anyone says he has faith, yet has not works? Such faith cannot save. For as the body, apart from the spirit, is dead; so faith (belief only) apart from works (faithfulness) is dead likewise.—Jas. 2:14, 26.

CHAPTER XVII.

HOPE.

Many things have been written for our instruction, that through perseverance, and the advice of the Scriptures, we might have hope. Christ was raised from the dead and given glory for your sakes, that your faith and hope should be in God. In Faith is the basis and acquisition of things hoped for.

Hope.—see Note 26.

The basis and acquisition.—Our positive confidence in God is the basis of Hope; and through faithfulness the things hoped for are realized,—Salvation worked out, Rightness established, Life acquired, Peace assured.

2 We are born again into a Hope of Life through the resurrection of Jesus Christ; a hope in God, that a resurrection is about to be. If in this life only we have hope in Christ, we are more to be pitied than all other men.

If in this life only.—if there is no logical hope of eternal Life. And yet there is a sense in which in this life only we have hope; that is, opportunity of amendment, of washing away sins, acquiring the soul, Living in the spirit,—through Rightness.

3 We realize the hope of being Right, in spirit, through faithfulness. Having been made Right, through faithfulness, we boast in hope of partaking in the glory of God; we become partakers (according to the hope,) of eternal Life. The proving of our perseverance in Rightness works out hope; and proves the hope to be not an embarrassing delusion.

4 The earnest expectation and hope of the whole human creation, is that they shall be set free from the decaying slavery of sin, into the glorious freedom of the Children of God. In Hope we are saved; but hope seen is not hope; for what anyone sees, why should he still hope for it? But if we do not see what we hope for, then through patience we acquire it.

We acquire it.—This word describes an active waiting, preparing to receive, qualifying to enjoy.

5 We are the (prospective) Children of God. It does not yet appear what we are becoming; but if it shall appear that we are

becoming like Him, we shall see Him as He is. (The pure in heart shall see God.) Every one who has this hope in him, purifies himself, even as God is pure.

6 We are of the house of Christ, if we hold fast the boldness and pride of the hope; through which we draw near to God; which hope we have as an anchor of the soul, both firm and sure. We should hold fast, unflinching, our confidence in this hope; for He is faithful who promised.

The house of Christ.—the family of God on earth, of which the Elder Brother is the head; the present blessing, fellowship; the inheritance, eternal glory. We retain this relationship, against temptation to unfaithfulness, if our hope is "bold and proud;" which hope is the anchor of our earnest desire.

7 May the God of hope fill you with all joy and peace in faithfulness; that you may abound in hope, and in power of pure spirit; the eyes of your imagination being enlightened, that you may know what is the hope of His invitation, and the surpassing greatness of His power in us who are faithful.

The God of Hope.—the source and supply; He inspires and fulfills.

26. Hope is confidence in the promise of God; the expectancy which supports the endeavor of Faith; strengthening reliance in the working of His Power to fulfill His Plan; perfect expectation of the coming of His Kingdom, and the enjoyment of its rewards and benefits by those who have complied with His Will, and lived in His Spirit. Abraham "was faithful, hoping against hope, that he should become the father of many nations; confiding in the faithfulness of Him who promised." The ancients meant by "hope" what we mean by faith, i. e., trust; they meant by "faith" what we mean by faithfulness. Hope is faithfulness in patience; faith is faithfulness in perseverance. Hope and trust are the same Greek word.

"Fortune her gifts may variously dispose,
And these be happy called, unhappy those;
But Heaven's just balance equal will appear,
While these are placed in hope, and those in fear."

"Man is based on Hope; he has properly no other possession but Hope; this habitation of his is named the Place of Hope."

"God does not scourge His children forward by whips of fear. Hope moves on before them, beckons, and allures."

8 Rejoice in hope; the hope of the Gospel; the hope which is laid up for you in heaven;—"Christ in you," the hope of glory. These three endure: Faith, Hope, Love.

CHAPTER XVIII.

THE GOSPEL OF RIGHTNESS.

God's purpose, and Grace (to accomplish His purpose,) which was given us (to be "in Christ") before the ages of time, is now fully disclosed in the Gospel, in its disclosure of our Saviour Jesus Christ, who has disabled Death, and displayed Life and immortality. The object of the Gospel is (to incite) love out of a pure heart and a good moral judgment, and faithfulness without pretense; that we should serve in Holiness and Rightness before Him all the days of our life.

Disclosure.—literally, exhibition. His life is an exhibit of God's Ideal of Rightness (27;) of the Grace given to those who are striving to be Right; of their power to overcome the paralyzing effect (Death) of Sin; and to attain to imperishable Life, here and now. The Gospel (28) is the medium of this exhibition.

2 The Gospel of Christ is a power of God unto salvation of the faithful; for in it is declared God's Ideal of Rightness, which is from Faith into faithfulness. ("The Right man Lives in his Faith.") A Rightness of God's design has been disclosed unto all the faithful "in Jesus Christ;" they being made Right through His Grace given them, through the liberation from sin which is "in Christ Jesus;" whom God set forth to show forth His Rightness; that He is Right, and the Rightener of the faithful; for Christ is the perfection of the law of Rightness to every one of the faithful.

From Faith into faithfulness.—from perfect confidence as the source, into Fidelity (25) as the means and end; results from Faith and is attained through faithfulness.

Lives in his Faith.—his Life (3) proceeds from, and is in proportion to the increase and effectiveness of his Faith.

Christ is the perfection.—his Word is the Rule, and his life the demonstration of Rightness. God's requirement is seen in him,

in its perfection. Man, offering to Divine Perfection the homage of his emulation, becomes Right before the Right Judge, loving before the Loving Father, faithful to the Faithful and True.

3 He who knew himself not to have sinned, was made of sinful flesh, on our behalf, that "in him," we might attain to the Right-

27. The word "Right," in its various forms, appears in the New Testament 277 times. It is that humanly possible ideal of conduct which God purposes that man shall adopt. It is harmony with God's Will; sin and unRightness are discord.

Rightness consists in acting in accordance with Truth in all our relations with respect to ourselves, our fellow men, and toward God. Goodness is Rightness in which the motive of Love predominates. Holiness (where the strict word is used,—not the word which means "pure,") is to live in perfect relations with God.

Rightness contemplates enlightenment of the mind through the knowledge of the Truth revealed in the Word of Truth, which is the Light of Life. Cleansing of the heart's love and the soul's desire through the Blood of Christ (his Life of Love, of entire consecration, infused into our life.) Purification of the Life of the spirit through the power of the Holy spirit dwelling in us. Living in harmony with the Word of Truth and the Law of Love.

"Unless Rightness is beautiful, if it lacks harmony and sweetness, it has not reached its highest form. The 'beauty of holiness' is not an empty phrase."

It is not mere correct action by rule; but a habit of life, inspired by the conscious exercise of the holy (pure) spirit which God has given, acting in love. It is not an abstraction, but an experience. It is not comparative, but positive and absolute. It is the greatest object worthy of human endeavor. The object of the human life and teaching of Christ was to demonstrate Rightness.

The termination -eous (Right-eous) is omitted because it has the English sense of "containing." (An action is "dangerous" when it contains an element of danger.) But the Greek word has the positive sense of "being."

To "justify," is to make Right, in spirit (motive, 33,) will, and character. It is not an assumption, but an actual transformation; not an excuse on a legal technicality, but the whole life being permeated and saturated with Rightness; every activity becoming Right. It is not to whitewash, but to wash white.

ness of God. Christ Jesus came to be to us, wisdom from God, and Rightness, and purification, liberation from the slavery of sin; who himself bore our sins in his body on the tree, that we, having left sin, might live in Rightness; that as he was raised from the dead, through the glory (power) of the Father, so we should likewise walk in Newness of Life. If Christ is "in you," though the body is dead in sin, yet the spirit of Christ in you is a source and power of Life, through Rightness.

That "in him."—Rightness is only acquired through spiritual struggle, victory over and subjection of the sinful flesh. It is a kingdom of self-control built upon this foundation. Christ was the first victor. In faithful reproduction of his victory, we become Right.

Came to be to us.—both model and method of acquiring; exemplifying in his own perfections, for our imitation.

Having left sin.—see notes to iii:5 and v:7.

Newness of Life.—Constant approach to the New Life of the New Man (17.)

4 The eyes of the Lord are (approvingly) upon the Right, and His ears are attentive to their prayers. God has set a Day in which He is about to judge the people of the world in Rightness. In the consummation of the age, the angels shall go forth, and shall remove the wicked from among the Right. Those who did not practice love shall go away into eternal punishment; but the Right shall shine forth as the sun in the Kingdom of their Father.

To judge . . in Rightness.—by His revealed standard of Rightness; see i:4.

5 As, conforming to the disobedience of Adam, all became sinners; so also, by conforming to the obedience of Christ, all may become Right. There is no condemnation to those "in Christ Jesus;" who walk not according to flesh, but according to spirit; for the Son of God, in a body of sinful flesh, to expose sin, convicted sin in the flesh, (demonstrating) that the requirements of Rightness might be fully met by us, who are active, not in the flesh, but in the spirit.

Who walk according to flesh . . spirit.—see Note 35.

6 The Spirit of Truth will convince the world of sin, and demonstrate Rightness and judgment; Rightness, because I (the visible example,) return to the Father. We, in spirit, out of faith-

fulness, await (or, acquire) the hoped for Rightness; toward which nothing avails but faithfulness energized by love. Be renewed in the spirit of your mind, and be invested in the New Man, which was designed according to God's purpose, in Rightness and purity of Truth; having put on the breastplate of Rightness; abounding in the fruits of Rightness.

Will convict.—will localize, define, expose the nature, effects and presence of sin. See Note 43.

Be renewed in the spirit of your minds.—continually renew your purpose to know the Truth; exercise your Sense of Truth (9,) that you may be "transformed by the making new of your minds." See vii:4.

The New Man.—17) designed "to serve in Holiness and Rightness;" see verse 1.

The fruits of Rightness.—see viii:7.

7 Inasmuch as God is known to be Right, every one who is born of Him must practice Rightness,—even the Rightness of the Son of God. Among every people, he who reverences God, and works Rightness, is acceptable to Him.

28. A Gospel is a message which informs of a possible benefit. The Gospel of Christ is a power unto Salvation, because it not only presents God's ideal of what man should be, but it supplies the necessary knowledge of how to acquire and accomplish it. Then Love supplies the inspiration, Hope the support, Grace the ability, and through the co-operation of Faith and in the exercise of the spirit we are made Right, acquire Rightness unto Salvation;—soundness of life, sweetness and energy, wholeness and wholesomeness.

Rightness is never so real as when it finds its illustration in a human life. "The safety of minds . . . who are unable to love God directly,—that is, to discover the Truth, create the Beautiful, and do what is Right of themselves,—is the loving of someone in whom there shines forth a reflection of the True, the Beautiful, and the Good. The majority of mankind require a mediator between themselves and God."

Of the Son, He says, "Thy throne, O God, is for ever and ever. A sceptre of Rightness is the sceptre of thy kingdom. Thou hast loved Rightness, and hated unRightness; wherefor God, thy God, anointed (christened) thee with the oil of exultation above thy fellows."

Born of Him.—see Note 17.

Acceptable.—God receives his reverence and Rightness, and man receives God's Favour.

8 Blessed are they who hunger and thirst for Rightness, for they shall be satisfied. Seek first the Kingdom of God and His Rightness, and all necessary things shall be provided for you. Blessed are those who suffer (in endeavor) for Rightness; for theirs is the Kingdom of heaven. There is laid up a crown of Rightness, which the Lord, the Right Judge, will repay in That Day, to every one . . . who loves him.

Seek first the Kingdom.—Put yourself under the Rule of God, and obey Him in Rightness and Holiness.

Who suffer.—who agonize in passionate earnestness to acquire.

Crown.—see note to xxv:3.

9 Having been made Right through faithfulness, we have peace with God, through our Lord Jesus Christ, through whom we have access to the Grace in which we stand fast; and we boast in confident expectation of partaking in the glory of God;—we shall be partakers, (according to the hope) of Life eternal. Having been made Right in his Blood, we shall be saved "through him," from wrath; we shall be saved in his life. For those who love God, and are in accord with His purpose, He planned that they should become Christ-like; . . . these he made Right; these he also glorified.

Peace.—not indolence, but harmonious activity in service, into which no distraction or fear enters,—having been Rectified in Fidelity.

In his Blood.—assimilating his virtues (6.)

He planned.—see xiii:6.

10 Finally, brethren; whatever things are true, whatever things are worthy of reverence, whatever things are Right, whatever things are pure, whatever things make for love, whatever things speak good; if anything is excellent and if anything is worthy of praise, seriously consider these things; . . . do these things; and the God of peace shall be with you.

Seriously consider.—Our characters are moulded by the character of the considerations which interest us; which hold our thoughts. "Think well; do well will follow thought." "As a man thinketh heartily, so is he." We are transformed by the renewing of the mind.

This is the verb of Word, Logic (1;) saturate your Logic with these things, and you will act accordingly. To saturate the memory with Ideals of the True, the Good, the Beautiful; to train the mind to Pure and Right thoughts; to fill the "imagination of the heart" with love of God and man; to center the Sense and Interest (soul) in the Highest and Best; to make these things a delightful habit.

As we fix attention on the thought of anything, the desire to do and to possess it grows stronger until it may become the controlling motive of the Will; and the Will becomes Action, and this kind of action stimulates further thought, and this kind of thought and action becomes eventually the Habit of Life. Earnestly co-operating with this system, we may think our lives into any character; even the Life of God. We speak of the will being "free;" but it is the slave of any desire or interest which has constant attention. The only freedom is in fixing thought and attention on Right desires until they prevail.

CHAPTER XIX.

IN CHRIST.

I am the vine; you are the branches. Every branch, in me, that bears fruit, He cleanses it, that it may bear more fruit. You are cleansed through the Word which I have spoken to you. Abide in me; and I in you. As the branch is not able to bear fruit of itself, unless it abides in the vine; so neither can you, unless you abide in me. Unless anyone abides in me, he is cast out as a useless, fruitless branch, and is dried up, and cast into the fire, and is burned.

In me.—see Note 29.

Fruit.—good works (viii,) the fruits of Rightness.

Abides in the vine.—drinking the Blood of the Vine; living in his Life; partaking of his spirit.

2 He who is not with me, is against me; and he who gathers not with me, scatters. He who eats my flesh and drinks my blood (the Life of the Vine,) abides in me, and I in him. These things I have told you that, in me, you may have peace. In the world you have trouble; but be encouraged; I have overcome the world.

Not with me.—co-operating,—scatters, his opportunities of Life. See Note xxix:9.

Peace.—see note to xviii:9.

3 I do not make request that Thou (Father) shouldst take them out of the world; but that Thou shouldst keep them out of the evil. Purify them in the Truth; Thy Word is Truth. For them I purify myself; that they may be also purified in Truth; that all the faithful may be one; as Thou, Father, art in me, and I in Thee; that they may be one in us; I in them, and Thou in me; that they may be perfected, into one."

The evil.—Bring us not into temptation without delivering us from the evil (see note to xxv:1.) Not to leave the world, but to overcome the world, making your life a Divine Life; crowding out impurity and decay with abundance of life, as the dead bough is thrown off from the living tree.

That they may be one.—united in spirit, not in person.

4 Whoever shall keep His Word, in him the love of God has been truly perfected. In this we know that we are "in him." He who says he "is in him," ought to walk as he walked. Let the Truth which you heard from the beginning continue in you, that you may abide in the Son, and in the Father. Little children, abide in him; that when he appears, we may have boldness and not be embarrassed before him at his coming.

Keep . . . walk.—see Notes 2, 10.

The "saints" are such to the degree that they are "in Christ;" living in the Way of Rightness which he declared and exemplified. They have, in Christ, wisdom from God, Rightness, holiness, redemption (from slavery to sin,) salvation "through Faith, with eternal glory;" promise of Life, present and continuous. They have riches of Grace (the Favour of God, and Faculty given them,) "according to (their acceptance of) the gift of Christ." In Christ is the source of advice and encouragement, consolation of love, fellowship of spirit, compassion, peace, strength and establishment, rejoicing and triumph.

* (Being in Christ is the result of development.)

5 Being fleshly, not spiritual, you are yet babes in Christ; little children, until Christ is formed in you. God gave some (Grace to be) Apostles, and some prophets and evangelists, and some pastors and teachers,—for the preparation of the saints for the work of service, for the building up of the body of Christ,—until

we shall all attain to the unity of the Faith and full knowledge of the Son of God, at a man full-grown, to the measure of the stature of the fullness of Christ; that, exercising the Truth in Love, we shall have grown up in all things into him; that, comprehending the Truth as it is in Jesus, we shall have put off the Old Man, which is decayed by treacherous lusts; being made new in the spirit of our minds, and having put on the New Man, which, corresponding to the image of Him who originated him, is designed in Rightness and Holiness, of Truth.

Grace to be.—see Note 55.

Prophets.—preachers; see note to xi:2.

29. One of the central themes of The Divine Message is the great responsibility and privilege of being "in Christ." St. Paul uses this expression 66 times. He views the ideal man as one who, as the effect of faithfulness in the Word, Fidelity to the Will of God, has brought his flesh, his sensual craving, into complete subjection to his spirit, his Right motive; and whose spirit is saturated with the spirit of Christ, until it is no longer the self-centered "I" that lives, but Christ who lives in him, to the elimination of worldliness, and the transformation of character;—having unreservedly and irrevocably merged his life and personality into the Life and Personality of Christ. "By faith, we are, as it were, lost in him." Such a man is justified—made Right, by the spiritual process of becoming "in Christ;" and cannot be otherwise.

30. Two natural laws are contrasted; conditions and powers as fixed as the law of gravitation: 1. When the physical lusts and passion have control of the will of the individual, the result is the paralysis of the faculties and the decay of the life with its eternal possibilities. 2. When the Rightness of God, as exemplified in Christ, is accepted by the mind and absorbed by the spirit, and is made the controlling force of the life; when Rightness becomes the life of the spirit of the individual; when the spirit of Christ dwells permanently and exclusively in you;—then the demoralizing lusts of the flesh are crucified, deadened, disabled; and you are set free from the slavery of law No. 1; the faculties are revived, the life is intensified, and approaches its glorious and God-like possibilities. It is needless to say that this is not something that happens to us, but something that takes place in us, as the result of our determined endeavors, energized by the co-operating power of God working in us.

Evangelists.—carriers of the Gospel, missionaries.

Saints.—see note above.

Building up of the body.—the organization, the invisible Church, the Kingdom of heaven (32;) “by the co-operation of every part, building up itself in love.”

The unity.—both harmony and completeness.

The stature of the fullness.—the image of Christ (17;) the Ideal of Rightness (xviii:2;) the complete Christian; having attained the standard of Christian perfection.

6 If anyone is in Christ, he is a new creation, having crucified the flesh with the passions and lusts. If Christ is in you, though the body is dead through sin, the spirit of Christ is Life, through Rightness. You are not living in the flesh, but in the spirit, if the spirit of Christ dwells in you; but if anyone has not the spirit of Christ, he is not in him. God has given us eternal Life, and this Life is in His Son. He who has the Son (in him) has this Life; he who has not the Son, has not the Life.

Having crucified.—see Notes 38, 51.

The spirit of Christ is Life.—The motive and power of Life, eternal experience of the highest joy, which is established by the practice of Rightness. Life in Christ, and life in the spirit, are the same. It is by living in the holy spirit, the pure motive which was in Christ, that we enter into the life of Christ. Christ “became a life-giving spirit” (34.)

Living in the flesh.—life devoted to gratifying animal appetites.

7 My brethren, be strengthened in the Lord, and in the power of his might. The power in Christ is Faith energized by Love. As you received Christ, walk in him, rooted and built up in him; and confirmed in Faith, abounding in it with thanksgiving. Put on the Lord Jesus Christ, and take no forethought to gratify the lusts of the flesh.

Confirmed in Faith.—your Fidelity established in confidence, increased in power.

Put on.—see Note 16.

8 The law of Life in the spirit of Christ Jesus, has set me free from the law of sin and death. My flesh is crucified with Christ,—yet I live. It is no longer “I;” but Christ lives in me. For me to live is, that Christ lives. Decide likewise, to become dead to sin, but alive to God, in Christ Jesus our Lord. There is no con-

demnation of those who are in Christ Jesus; who walk not after the flesh, but after the spirit.

The law of Life, . . . of death.—see Note 30.

"I."—the consciousness of a personality of solely selfish and sensual impulse; the Old Man (44.)

Dead to sin.—see Note 50.

9 To us there is one God, the Father, out of whom are all things; and one Lord, Jesus Christ, through whom are all things; and we are all things through him. In all things we are more than conquerors through him who loved us. Blessed be God, who has blessed us with every heavenly spiritual blessing, in Christ; even as He selected us before the foundation of the world, to be, in Christ, pure and spotless before Him in love.

Through whom.—The Word, through whom all things became; and through the Word, the Light, the Way, the Life, we may become all things.

Conquerors.—see Note 31.

Even as.—This is the means of obtaining the heavenly blessings; conforming to the image which God "predestined" before the foundation of the world.

10 We are God's workmanship, created that we should be, in Christ Jesus, engaged in good works, in which God before appointed that we should be active. Make your hearts a sanctuary of the Lord God; having a good moral judgment; and so conducting yourselves in gentleness and the fear of God's displeasure, that they may be ashamed who scandalously accuse your good manner of life in Christ.

God's workmanship.—we are that which God made, and predestined to be active in good works in the spirit of Christ, conformed to the image of him who went about doing good.

Make your hearts a sanctuary.—or, consecrate Christ as Lord in the sanctuary of your hearts. See xxiii:1.

11 Christ was made perfect in suffering. I must complete in my body what is lacking of the afflictions which he suffered, that I may be sufficiently perfected to exemplify the Mystery (rich in glory, hidden hitherto) namely:

CHRIST IN YOU, THE HOPE OF GLORY.

Wherefor We Admonish and Teach, that We May Present

Every Man

PERFECTED IN CHRIST JESUS.

Admonish and teach.—admonishing to repent, to effect that earnest interest of heart and mind in the Better Things of the spiritual Life; teaching the Word, the logical statement of what is the Life in Christ,—“that your hearts being advised, being perfected in love, you may have full knowledge and understanding of the mystery of God, in which all the treasures of knowledge and wisdom are hid.”

CHAPTER XX.

THE KINGDOM.

Thy Kingdom come; Thy Will be done on earth as it is done in heaven. (Christ refuses the kingdoms of this world for the Kingdom of heaven;) Thou shalt worship the Lord thy God, and shalt serve Him only.

Thy Kingdom come.—(31) May men reproduce on earth the peace, through harmony with Thy Will, which prevails in heaven (32.)

2 The Kingdom comes not with observation; nor shall they say, “Look here,” or, “See there;” for the Kingdom is within you. The Kingdom is not eating and drinking; but Rightness (and joy and peace,) in a pure spirit. Fortunate are those who suffered for Rightness; for theirs is the Kingdom. Seek first the Kingdom of God and His Rightness, and all necessary things shall be provided for you. How hard it is for those who trust in riches to enter into the Kingdom. No one, having laid his hands upon the plough, and looking on the things behind, is useful to the Kingdom of God.

Comes not with observation.—God’s rule is not visible, material, political.

Is within you.—Whether you are in the Kingdom depends on whether the love of the King is in you. It is the internal and not the external qualifications which secure entrance. It is easier to look for a future paradise than to strive to make one now.

Suffered for Rightness.—agonized to obtain.

All necessary things.—In the perfect harmony of society transformed individually into the image of Christ, suffering on

31. All kingdoms are invisible. They are not territory, population, or revenue. No reliable census or other measurement can be taken of them. They are composed of those who, in their hearts, love, honor and obey the king. And the king is in honor bound to secure for those who co-operate with him, welfare, protection and peace. The world awaited a visible, physical conquest, compelling outward obedience. It came, this conquest, as an invisible, spiritual influence; leading, persuading, drawing, attracting, by gentleness, helpfulness and love. "Love's slow conquest of the stubborn will; free to will wrongly." Changing men's actions finally; but first changing their hearts and minds. (52.)

CONQUEST.

I came not to give peace, but a sword. The Word of God is as a two-edged sword, living and effective, penetrating to the division (disclosure) of the soul and spirit; judging the indignations and intentions (passions and schemes) of the heart. They overcame through the Blood of the Lamb, and through the Word to which they were witnesses; and because they loved not their souls in the face of death. He who overcomes shall inherit all things; and he shall be my son. All who have been born of God overcome the world; and this is the victory that overcomes the world,—our Faith. In me you shall have peace. In the world you have trouble. But be encouraged; I have overcome the world. Greater is that which is in you (the spirit of Truth;) than that which is in the world (the spirit of error, delusion.)

Be not overcome by evil, but overcome evil with good. Fleshly lusts war against the soul. I see a force in my senses warring against the force of my mind, and leading me captive to the force of sin which is in my senses. Do not yield your faculties to sin as weapons of unRightness; but devote them to God as instruments to accomplish Rightness. Christ having suffered in the flesh (in his conquest of sinful tendency,) arm yourselves with the same purpose; (for him who suffered in the flesh, sin has been stepped;) that you will spend the rest of your earthly lives guided, not by human lusts, but by the Will of God. I am pursuing, that I may lay hold of the power of his resurrection, in participation in his suffering, being conformed to his death.

Put on the armor of Light; . . the armor of Rightness on the right hand and on the left; . . the breastplate of Faith and Love,

account of poverty, physical and mental distress, will be unknown. This is visionary, but it is the Vision of Christ.

3 Unless any one be born again he cannot see the Kingdom. Unless one be born out of water and spirit, he cannot enter into the Kingdom. Fortunate are those who are sensible of their spiritual deficiency, for theirs is the Kingdom. Repent! for the Kingdom has come near.

Born again.—into consciousness of the Life of the Spirit (for the Kingdom of God "is in a pure spirit.") He cannot grasp the Kingdom Idea, because that requires spiritual insight. See Notes 9, 17.

Of water and spirit.—external life cleansed (49,) and internal life purified (36.)

Repent.—see Note 52.

4 Whoever shall not receive the Kingdom as a child, shall not enter into it. Unless you are changed, and become as little children, you shall not enter the Kingdom. Whoever will humble himself as a little child, he is greater in the Kingdom.

As a child.—in simplicity of faith, hope, love; in purity of heart.

5 The works of the flesh are very evident; adultery, uncleanness, licentiousness, idolatry, sorcery, enmities, quarreling, jealousies, angry passions, contentions, dissensions, factions, envyings, drunkenness, carousing, and such things; and they who do such things shall not have a part in the Kingdom of God.

Uncleanness.—whatever defiles; whatever stains the purity of the Life. See "impurity" in note to xxvi:5.

Sorcery.—"pharmacy," perhaps poisoning.

6 If, introduced by the sin of one, Death reigned, (over those who sinned in likeness to the sin of Adam;) how much more those receiving the gift of Grace unto Rightness, shall reign in Life,—through Jesus Christ. For as Sin reigned in Death; so Grace may reign, through Rightness, unto eternal Life,—through Jesus Christ our Lord. Therefore, do not let sin reign in your dying bodies, to obey its lusts; but determine to become dead to sin, and alive unto God,—in Christ Jesus our Lord. Having received a Kingdom which cannot be shaken; let us have Grace, through which we may serve in a manner well-pleasing to God.

and the helmet of the Hope of salvation. Take up the whole armor of God, that you may be able to withstand in the evil day, and having worked out all things, (salvation—Ph. 2:12; glory—2 Cor. 4:17.) to stand. Stand therefor, having put on the girdle of Truth (Isa. 11:5;) the breastplate of Right (Isa. 59:17;) the shoes of preparedness through the Gospel of Peace (Isa. 52:7;) having taken up the shield of Faith, in which you will be able to extinguish all the flaming arrows of evil (Ps. 11:2, 57:5, 91:4, 5;) also the helmet of salvation and the sword of the spirit, which is the Word of God.

Suffer hardship as a good soldier of Jesus Christ. No one serving as a soldier entangles himself with worldly matters, but devotes himself to pleasing him who accepted him as a soldier. The last enemy to be destroyed is Death; . . . Death is (to be) swallowed up in victory. Thanks be to God who gives us the victory, through our Lord Jesus Christ.

There is a tradition that the strength of the enemy we kill (and eat?) enters into us. This is true in character. As we conquer any passionate desire, as we rise superior to any sensual impulse, the soul has acquired a degree of strength and self-control against the day of temptation.

What will you be to-day? King or slave? You are like a king contending for his own kingdom.

32. The Kingdom of God, of heaven, is a body of human society whose life on earth is transformed into likeness to the harmony of heaven, by the practice of love, an unselfish, generous co-operation of all and each for the good of all. It is the unorganized, unrecognized body of highminded, heavenly purposed people. Its extension is into eternity.

Heaven is not a place, but a condition. It is the atmosphere of love and Peace; the condition in which God dwells; contrasted with the world, the condition of selfishness and Fear. It is the invisible spiritual place occupied by those who love, honor and serve God.

We are not taught to pray that we may go to heaven, but that we may make this world heavenly. "To make some nook of God's creation fruitfuler, better, more worthy of God; to make some human hearts a little wiser, manfuler, happier, more blessed, less accursed! It is work for a god. Sooty Hell of mutiny and savagery and despair can by man's energy be made a kind of heaven; cleared of its soot, its mutiny, of its need to

The sin of Adam.—following selfish and sensual tendencies is inborn in “the flesh of Adam.” We inherit the curse through the tendency, and suffer from “the fall” as we fall.

Gift of Grace.—the Favour of the pure spirit of Truth; the knowledge and power to acquire Rightness.

Dead . . alive.—see Note 50.

7 His Divine Power has given us all things necessary for Life and godliness, in the full knowledge of him who invited us through his glory and excellence; and has given us the greatest and most precious promises, that through these we may become partakers in the Divine Nature, having escaped the decaying lusts of the world.

Invited.—or, appealed to us through his own glorious perfections.

That through these.—as they are reproduced in our life, woven into it, our life is enriched with the Divine Nature.

“Not content that former worth stand fast,

Look forward, persevering to the last,

From well to better, daily self-surpassed.”

8 Wherefor, use all diligence to supply plentifully to your faith; moral excellence, knowledge, self-control, patient endurance, reverence, brotherly affection, love. Having these in abundance you will not be idle or unfruitful in the knowledge of our Lord Jesus Christ. He in whom these are lacking, is short-sighted, oblivious of the cleansing from his former sins.

9 Wherefor, be diligent to make your invitation and acceptance sure; that you may not stumble, but that there may be awarded you an abundant and triumphal entrance into the eternal Kingdom of our Lord and Saviour Jesus Christ.

Sure.—through qualities just defined. “The situation that has not its Ideal, was never yet occupied by man. Yes, here in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal. Work it out therefrom, and working, believe, live, be free. The Ideal is in thyself, the impediment too is in thyself; thy condition is but the stuff thou art to shape that same Ideal out of. What matters whether such stuff be of this form or that, so the Form thou givest the work be heroic, be poetic. O thou that pinest in the imprisonment of the Actual, and criest bitterly for a Kingdom wherein to rule and create,—know this of a truth; the thing thou seekest is already with thee, here or nowhere, couldn’t thou only see.”

10 Walk worthily of God, who invites you into His Kingdom and glory. This is the law of the Kingdom which God promises to those who love Him;—You shall love your fellow man as yourself. Not every one who says to me, "Lord, Lord," shall enter the Kingdom; but he who does the Will of my Father.

Walk worthily.—be actively engaged in preparation to avail yourself of God's Favour offered you.

11 Let us give thanks to the Father, who has made us competent to share in the Light; who delivered us from the tyranny of darkness, and transferred us into the Kingdom of the Son of His Love.

CHAPTER XXI.

PARABLES OF THE KINGDOM.

Of Its Gradual Growth.

The Kingdom of God is as when a man casts seed into the earth, and sleeps and rises night and day, and the seed sprouts

mutiny; noble, fruitful labor, growing ever nobler, will come forth; God and all men looking on it well pleased."

The Ideal of the Kingdom is that state of present society in which personal lives are so invigorated and active in Truth, Love, Goodness, Purity, that all opportunities are seized and employed to improve the physical and especially the moral conditions of all the people, with the object of lifting them into knowledge and power, self control and self respect, and the exercise of these same energies of Love and Goodness. In the degree that this is accomplished, the Kingdom comes on earth.

Human suffering arises mainly from bodily disease and mental distress; and these can be traced to failure (on the part of the sufferer, or some portion of society upon which he is dependent,) to comply, through ignorance (trespass,) or willfulness (sin,) with the physical, organic, moral, or intellectual laws, which are all parts of that Divine Order (1) which has as its object the promotion of human well-being, Salvation, Health. These failures and their attendant pains are warnings to the wise.

and grows, he knows not how; for the earth brings forth fruit in its own manner,—first a blade, then an ear, then the ear full of corn.

Of Its Amazing Increase.

2 It is like a mustard seed, which is the smallest of seeds; yet when it is sown, it grows up and makes great branches so that the birds nest in its shade. It is like yeast which women hid in three measures of meal, until all was leavened.

Of Its Incomparable Value.

3 It is like treasure hid in a field, which a man having found, for the joy of it sells whatever he has and buys that field. It is like a merchant seeking precious pearls; who having found an extremely precious one, goes and sells all that he has and buys it.

Of the Necessary Practice of Mercy.

4 It is like a king who would settle accounts with his servants. Having begun to collect, there was brought to him one debtor owing \$13,000,000; and he, not having the means to repay, his master commanded that he be sold, with his wife and children, and whatever he had. And that servant fell down and prayed to him, saying, "Lord, have patience with me and I will repay all." And the master of that servant, pitying him, let him go and forgave the debt.

Owing.—some computations are much higher. This man was evidently the administrator of a province (see note to x:15;) though the enormous difference in the amounts owed by the two servants is intended only to impress the striking contrast between the insignificance of the indebtedness of our fellow men to us in comparison with the immensity of our debt to God.

Forgave.—set aside; suspended (54) sentence of punishment, which, notice, was afterward executed.

Whatever may be the meaning of this parable, it is unquestionably the interpretation of that phrase in the Lord's Prayer, "Forgive us . . . as we forgive those . . ."

5 And that servant, having gone out, found a fellow-servant, who owed him \$17.50, and seized him by the throat, saying, "Repay what you owe me." His fellow-servant fell down at his feet

and begged, "Have patience with me and I will repay all." And he would not, but threw him into prison until he should repay all that was owing.

6 His fellow-servants were very much grieved, and went and told their master; and having called that servant to him, he said, "Wicked servant, I released you from all your debt because you cried to me. Ought you not to have been merciful to your fellow-servant, as I was merciful to you?" And in his anger, his lord gave him over to the extortioners until he should pay all that was owing.

7 In like manner shall my Father in Heaven do to each of you, if you do not heartily forgive your brother's trespasses.

Heartily forgive.—out of the heart; for the love of God and man, show mercy to those who, through weakness, have been faithless to their trust or duty; withhold punishment and suspend judgment.

Of the Need of Readiness.

8 It is like ten Virgins who went to meet the bridegroom, taking their lamps. Five of them were Sensible, and five were stupid. The stupid did not provide themselves with oil, but the sensible took oil with them. And while the bridegroom waited, they nodded and slept. In the middle of the night there was a cry, "The bridegroom is coming; go out to meet him."

Taking their lamps.—Their light was their contribution to the wedding festivities. "You are the light of the World." (iv:4.) To have had their lights burning should have been their labor of love; but like those who refused a similar invitation, (ix:1) they were indifferent, unloving, not in earnest; did not comply with the conditions. At the last they were shut out. The bridegroom did not recognize them as loving him.

Stupid.—unFeeling, inSensible, thoughtless. "Evil is wrought by want of thought, as well as want of feeling."

9 Then all of those virgins arose and trimmed their lamps. And the stupid said to the sensible, "Give us some of your oil, for our lamps are going out." But they said, "Perhaps there will not be enough for all. Go rather, to those who sell, and buy for yourselves." As they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door

was shut. Afterwards the other virgins came, saying, "Lord, Lord, open to us." But he answered, "I do not know you."

10 Watch therefore, for you do not know the day nor the hour when the Son of man comes.

Watch.—be alive, alert, interested, thoughtful, keenly Sensible (19,) ready to serve and able to help.

Of Responsibility for Opportunity.

11 It is as when a man, leaving home, called his servants and delivered his property to them. To one he gave five talents, to another two, and to another one; to each according to his ability; and immediately he went away. He who had received five talents, traded with them and made five other talents. Likewise he who had received two, gained two more. But he who had received one, dug in the earth and hid his Lord's money.

He gave.—He trusted them with Grace; ability and opportunity. "Skillfully to make use of opportunity; that is where my proper business begins. To improve the golden moments of opportunity and catch the good that is within our reach is the great art of life. In the end we shall be judged, not alone by what we have done, but by what we could have done."

Dug . . and hid.—His object was personal safety, not faithful service. He had no affectionate interest in his master, or in the accomplishment of his master's purpose.

12 After a long time the lord of those servants comes and collects their accounts. He who had five talents, brought five other talents, saying, "Lord, you gave me five talents. See, here are five others which I have gained." And he said to him, "Well done, good and faithful servant. You were faithful with a few things; I will set you over many things. Enter into my joy." He who had received two talents, said "Lord, you gave me two talents. See, here are two others which I have gained." And he said to him, "Well done, good and faithful servant. You were faithful with a few things; I will set you over many things. Enter into my joy." He who had one talent said, "Lord, I know you to be a grasping, pitiless man, reaping where you did not sow, and gathering what you did not thrash; and being afraid, I hid your talent in the earth. See, you have your own."

Grasping . . pitiless.—an exacting, severe, arbitrary, even capricious man; the mistaken opinion men had of God, until He sent His Son to reconcile (23) them.

13 And his master replied, "Wicked and lazy servant. If you knew that I reap where I have not sown, and gather what I have not threshed, you ought to have placed my money with the bankers, that I might have received my own with interest. Take the talent from him, and give it to him who has the ten talents. For to every one who has, shall be given, and he shall have abundance; but from him who has not, shall be taken that which he has. And throw this useless servant into the darkness outside; (there shall be remorse and indignation.)"

The bankers.—those who are qualified to employ the talents of others and put them to good use.

Every one who has.—faithfulness, Sensibility, affectionate earnestness in service; shall be given—a suitable reward, joy, Life. See same expression in i:14.

Abundance.—of joy (see verse 12.) "I came that they might have Life, and have it abundantly." "He who is not faithful to the Son, shall not see Life."

The Problem of the Prosperity of the Wicked.

14 It is like a man who sowed good seed in his field; and while he slept, his enemy sowed tares. When the wheat came up, then appeared also the tares. And the master said, "Do not gather the tares lest you uproot the wheat with them. Let them grow together until the harvest; and then gather the tares first, and bind them in bundles to burn them, but bring the wheat into my storehouse."

Tares.—a weed resembling wheat. Men whose Rightness is only pretention, counterfeit, evil in heart.

Let them (alone).—same Greek word as "forgive" in Lord's Prayer and elsewhere.

15 It is like a drag-net cast into the sea, and gathering of every kind; from which, when it is filled and drawn up on the shore, they collect the good, and the bad they throw away.

16 So shall it be at the completion of this age. The Son of man shall send forth his messengers, and they shall gather all that cause stumbling, that practiced lawlessness, and shall cast them into the furnace of fire, (there shall be remorse and indignation;) but the Right shall shine forth as the sun in the Kingdom of their Father.

Lawlessness.—disregard of His Will (13.)

The furnace of fire.—see xxiv:13 and Note 40.

As the sun.—Christlike, as the Sun of Rightness. "Herein is love perfected; that we should have boldness in the Day of Judgment."

17 Then the King shall say to those on his right hand, "Come, blessed of my Father, share the Kingdom prepared for you from the foundation of the world. For I was hungry, and you fed me; I was thirsty and you gave me drink; I was a stranger, and you received me into your home; I was naked, and you clothed me; sick, and you cared for me; in prison, and you supplied my needs."

18 Then the Right will ask, saying, "Lord, when did we see you hungry, and fed you; or thirsty, and gave you drink; or a stranger, and took you in; or naked, and clothed you; sick, or in prison, and came to your relief?" And the King will say to them, "Inasmuch as you did these things for one of the least of these brothers of mine, you did them for me."

When did we see you hungry and fed you?—"It is an important point, that the Good forgot that they had done their duty, and the bad forgot to do it."

19 Then he will say to those on the left hand, "Go from me, you who are condemned, into the eternal fire which has been prepared for the devil and his servants; for I was hungry, and you did not give me food; I was thirsty, and you did not give me drink; I was a stranger, and you did not take me in; naked, and you did not clothe me; sick, and in prison, and you did not supply my needs."

20 Then they also will ask, saying, "Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to you?" And he will answer them, "In as much as you did not (show kindness) to the least one of these (brothers of mine,) neither did you to me." And they shall go away into eternal punishment, but the Right into eternal Life.

Eternal punishment.—or, perhaps, an indefinite period of painful correction.

But the Right.—What divided those people? What practice in their human lives assured eternal joy to some, and the failure

to practice it brought misery to others? Kindness. Love. See Isaiah 58.

"It is the little acts of kindness, the little courtesies, the determination to add nothing, not so much as a passing sigh even, to the great total of man's unhappiness; the disposition to be accommodating, to be helpful, to be sympathetic, to be unselfish, to be careful not to wound the feelings, to be charitable to the weaknesses of others, to be considerate,—these are the things which added up make Goodness. It is the little disputes, little fault-findings, little insinuations, little reflections, sharp criticisms, fretfulness and impatience, little unkindnesses, slurs, little discourtesies, bad temper, that create discord and evil."

CHAPTER XXII.

SPIRIT.

God is spirit; and those who worship Him, must worship in spirit and in Truth. You are God's temple, and the spirit of God

33. The word spirit, "pneuma," (neuter gender,) means "the breath of God," (2 Th. 2:8.) as distinct from soul, "psuche," (feminine gender,) which is the breath of man. It also means "wind," air in motion, which the ancients considered to be the breath of God, and recognized as an intelligent energy, the greatest invisible motive power. Jn. 3:8.—The wind (pneuma) blows where it wills, and you hear its sound, and you do not know where it comes from, nor where it goes. So is every one who is born of the spirit (pneuma.)

Every man lives in two spheres. He is a combination of god and beast; of spirit and soul; living in both the invisible and the visible worlds.

"Our lives are scenes of constant toil and strife,
Of opposite attractions and desires;
The craving senses crying for more life,
And the more noble instinct that aspires."

In the higher sphere of spirit, he is capable of perceiving (9,) Truth, the mind of God, revealed in the Word of the Truth (1;) and exercising Love, the nature of God. God is spirit. God is

dwells in you. Your body is a temple of the holy spirit, which you have from God; a habitation of God in spirit. The spirit of glory and of God rests upon you. Glorify God in your body and in your spirit, which are God's. We know that He abides in us, from the spirit which He has given us.

Spirit.—see Note 33.

Worship in spirit and in Truth.—by living in His spirit of Love, and by the practice of Truth. "True worship, in the estimation of our God and Father, is to care (intelligently and sympathetically) for the widow and orphan, and to keep one's self undefiled from the world."

"To worship rightly, is to love each other ,
Each smile a hymn, each kindly deed a prayer."

The spirit of God dwells in you.—The spirit of God is the life of God, for "God is spirit." As we appropriate the spirit of God, we live in the Life of God.

Rests upon you.—waiting to be possessed.

2 The love of God has been poured in our hearts, in the holy spirit which was given us. Because you are Sons, God sent forth the spirit of His Son into your hearts; and the spirit bears witness with our spirits that we are Children of God. The spirit is the first-fruits of our adoption; the pledge of our inheritance; the guarantee of our liberation from the slavery of sin.

Adoption . . pledge.—see Notes 22, 48.

3 If you love me, keep my commandments; and I will request the Father, and He will give you another Adviser, who may remain with you always; the spirit of Truth; the holy spirit which the Father will send in my name; which will teach you all things, and guide you into all Truth.

Adviser.—see Note 12.

In my Name.—having my powers; to accomplish my purpose.

4 That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. It is the spirit which makes alive; the flesh obtains nothing for us. The words which I have spoken, to you are spirit and are Life. Be active and earnest in spirit, and do not indulge the lusts of the flesh; for the flesh desires contrary to the spirit, and the spirit contrary to the flesh. These are antagonistic to each other.

Truth. God is Love. He who lives in Love, lives in God, and God in him.

The soul is the intelligent motive force of our animal, selfish, sensual life, the "life of the flesh," active and interested only in the gratification of appetites, evil in will, inevitably dying through the natural process of decay inherent in organic substances. Yet the spirit depends on the soul (37) for animation and interest. It avails itself of all the bodily faculties, and is largely dependent on their soundness and efficiency.

The spirit is the separate intelligent motive force given by God to each human being to be the means and power by which he is to create a Divine Life in himself (3,) thereby transforming (17,) himself into the Image of God. Spirit is the motive of all will and action which rises above self and sense. The Life in harmony and fellowship with God is wholly in spirit; its present reward is peace beyond comprehension; its duration is eternal (34.) "Grace, mercy and peace shall be with you who are (living) in Truth and Love."

The spirit in man is the spirit of God, the Holy Ghost. In the "natural man," the man "living in the flesh," active and interested only in his animal, sensual life, the spirit is dormant, "unborn," "unclean," polluted, as the air in a close room with decaying substances, though one in quality with the general air, is defiled, and must be purified by replacing with pure air,—so God offers us the opportunity of possessing in its purity and being guided by His holy (pure) spirit of Truth and Love. In the degree that we have this possession and are under this guidance, we are (living) "in spirit," "filled with spirit."

The purer and more holy the spirit, the purer is our perception of Truth and our exercise of Love. The impurities imposed on the spirit by sensual life are crowded out, eliminated, replaced by fullness and intensity of Truth and Love.

Every one has at least a faint idea of the existence of this spirit in him, a feeling that he possesses the possibility of a Better, Blessed Life; that:

"'Tis human fortune's happiest height to be

A spirit, melodious, lucid, poised and whole."

This Sense (9) of spirit, (separate from the Sense of the flesh,—see verses 10-12, and Note 35;—the power of thinking in its separate mind,) in the degree in which it is developed by Interest, Attention and Purpose, has powers of discerning, with constantly greater clearness, the invisible facts and powers, the characteristics of the Divine Life: Truth, Rightness, Virtue,

Is flesh.—has all of the disabilities of flesh; has no power of producing Life; is doomed to decay. Rom. 7:5.—When we were living in the flesh (self-centered,) the passions of sins were always working in our faculties to produce death.

Is spirit.—has all of the powers and eternal possibilities of spirit. "In the spirit is Life, through Rightness."

Obtains nothing.—has no inherent powers of effecting anything of permanent value.

The Words are spirit.—see note to ii:2.

5 He who comes after me will baptize you in holy spirit. Unless any one be born anew of water and spirit, he cannot enter the Kingdom of God. Repent! and having been baptized in the name of Jesus Christ, unto removal of sins, you will receive the gift of holy spirit, which God gives to those who obey Him.

He will baptize (49.)—The work of John was to cleanse the minds and hearts; the work of Christ to purify (sanctify) the spirits.

Born anew.—see Note 17. Repent (52.)

6 Who speaks a Word against the Son of man, he may be released from it. But whoever speaks against the holy spirit, he shall not be released from it, neither in this time, nor in the coming time. He who sets aside the endeavor for purity, sets aside God, who gave us the holy spirit to this end.

Speaks against.—resists; Acts 7:5., blasphemes, expresses an existing contempt and antagonism. To oppose holy spirit with contempt is an irreparable loss. "In every realm nature withdraws her gift from him who misuses and profanes it; this is the unpardonable sin. Use is life; neglect is atrophy and death; the inner light fails; 'Our lamps are going out.'"

Purity.—see Sanctification (36.)

7 We receive the promised spirit through Faith. Salvation is in spirit made pure and faithfulness in Truth. According to His mercy He saved us; through washing of "being born again" and making new in pure spirit. May the God of Hope fill you with all joy and peace in faithfulness; that you may be abounding in Hope, in the power of pure spirit.

8 God has given us a spirit of power, of love, and of sound Sense. Where the spirit of the Lord is, there is freedom. Whatever a man may sow, that also shall he reap. He who sows to his own flesh, from the flesh shall reap decay. But he who sows

Faith, Hope, Love, Goodness, Purity, Courage, Duty, Self-sacrifice, . . . all the attributes of Perfection, the "beauty of holiness."

Like all other faculties, it requires education, both in theory and practice, along the conventional lines of acquiring knowledge of the Truth, purifying and invigorating the instrument of perception (iv:7,) employing actively and effectively that which is acquired, infusing it into the life, making these practices automatic and habitual as soon as possible, handing the details over to this involuntary and irresistible force.

Like all other faculties, it grows by exercise; that is, by the exercise of Grace (55,) which is spiritual faculty; by the co-operation of Faith (25,) having the support of Hope (26.) By this joint-partnership, Grace is increased, Faith is strengthened, and Peace is assured. There is a spiritual love (20,) distinct from sensual love. The will, which is separate from either soul or spirit, may be controlled by either, but is naturally controlled by the senses. New Birth (17) is the awakening of spiritual consciousness. The New Man is the ideal of spiritual attainment. The nourishment of spirit is the Word of God (iii:8-16;) His definite expression of Truth.

Spirit is sensitive to influence. It may be excited, refreshed, grieved, quenched, insulted, troubled, etc.

Spirit is subject to development. "The child (Jesus) was strengthened in spirit." The man "Jesus (after the discipline of his temptation) came in power of spirit." "They are blessed who realize their deficiency in spirit (and mourn because of it; they shall be advised,) for of them is the Kingdom of heaven." We should serve in newness of spirit; be earnest in spirit; filled with spirit.—Mt. 5:3, 4. Rom. 7:6. 12:11. Eph. 5:18.

John the Baptist, Jesus, Peter, Stephen, Paul, etc., were "filled with spirit" in the sense that they were fully and exclusively exercising the holy spirit in the government of their lives and were energized by its powers. The gifts of grace are faculties of spirit. The Kingdom of God, and the New Covenant, are in spirit. The Life of the spirit, is the eternal Life.

Certain good spirits (in the common sense of motives) are suggested; good qualities of spirit which we should acquire; a willing spirit; unity of spirit among ourselves,—with Christ; the spirit of Christ; of holiness, of sons of God; of Life, Truth, Wisdom and revelation of the knowledge of God, Love, Faith, Glory, Grace, Power, Meekness, sound Sense; a renewed spirit of mind, etc.

unto the spirit, from the spirit shall reap Life eternal. The fruit (product) of the spirit is Love, Joy, Peace, Patience with others, Kindness, Benevolence, Faith, Gentleness, Self-control, . . Rightness and Goodness and Truth.

Freedom.—deliverance, liberation, redemption from the slavery of sin (46, 47.) through the power of Love and sound Sense (19.)

Who sows to his own flesh.—If you sow in the field of indulgence of your sensual desires, you will reap the decay of your faculties, of your Life. "Is your body your god? its comfort and pleasure your religion? Then very soon your god will be a rotting mass, with no throne but a coffin, and no worshipers but worms." The recoil of sin is deadly and awful. Its penalties are imposed on body, brain, soul and spirit. Also, in these "members," repentance, forgiveness, salvation must take place.

Life eternal.—see Note 34.

9 We speak the wisdom of God in mystery; the hidden wisdom which God planned before the ages, that it should be the means of our glory. "Things which no eye saw, nor ear heard, which came not into the loving imagination of man; which God has prepared for those who love Him,"—are revealed to us through His spirit; for the spirit searches all things, even the depths of God.

The spirit searches . . the depths of God.—There is a principle of the spirit, superior to the order and system which controls the faculties of the flesh, by which it is enabled to surpass the limitations of the natural mind, and participate in the thought of God. When the consciousness is thus elevated to the spiritual plane, it separates itself from the conditions to which it naturally belonged, and by a mysterious power, joins itself to the Divine Nature, with which it blends and mingles.

10 Only by the powers of his spirit can man discern the facts and possibilities of his own nature; and only in the power of the God-given spirit can he recognize the Divine possibilities with which God has Favoured him. Only in proportion to the development of our spiritual powers are we able to comprehend and discriminate that which is spiritual. The sensually developed (self-centered) man cannot receive the God-given spiritual things,—they are tasteless to him,—and he cannot know them, because they are spiritually deduced.

Deduced.—concluded from contrast and comparison, by analysis and combination; "syncriticized."

Other spirits we should avoid: the spirit of the world, of error (deceit, deceiving,) of timidity, of slumber, of slavery, etc. The responsibility of distinguishing between spirits is impressed: "Confide not in every spirit, but prove the spirits, whether they are from God." "You do not realize what spirit you are of."—what kind of motive you have acquired as the ruling habit of your mind.—Lk. 9:55.

34. That the spirit is the immortal part of man, is inferred in: Lk. 8:55.—Her spirit returned. Mt. 27:50.—He released the spirit. Lk. 24:46.—Having cried with a loud voice, Jesus said, "Father, into thy hands I commit my spirit." And having said this, he expelled the spirit. Jn. 19:30.—He gave back the spirit. Acts 7:59.—"Lord Jesus, receive my spirit." In the analogy of death and the resurrection to the seed which is sown, and decays, and its life-principle enters into new forms: 1 Cor. 15:44-49.—In the resurrection of the dead, the individual soul, decayed, dishonored, powerless, is sown; the individual spirit, imperishable, glorious, free and powerful, is raised. There is (now) an individual (whole) soul, and an individual spirit. (A body is the separate whole of anything, whether visible or invisible.) The first man, Adam, became a living (animal) soul; the last Adam, a making-alive spirit. But the spiritual is not first in order; but the sensual (soulual,) then the spiritual. The first man (in the order of our experience) is out of earth, made of dust; the second man is out of heaven. According as we bore the image made of dust, we shall bear the heavenly image. But flesh and blood (Lev. 17:11; LXX.—The soul of flesh is in the blood.) cannot receive a share in the Kingdom of God, or that which decays in that which is imperishable. 2 Cor. 5:1-5.—We know that when our earthly tent is dissolved, we have a God's building in heaven not artificial but eternal; and, that this dying body shall be swallowed up by Life.—God is giving us the pledge (48) of the spirit. See 1 Cor. 5:5.

35. If the one object of your walk in life is to indulge the appetites of your body, your feelings (19) become more and more sensitive to the body's demands, and less and less to the spirit's needs; to the Sense of the spirit (9.) The result is sin, opposition to the Will and intention of God. The end of the road is death, paralysis of the Life of the spirit. The body without the spirit is dead. In the proportion that a man becomes sensualized, he becomes despiritualized. But if your serious, central object is to recognize and satisfy the interests of the higher,

11 The spiritual man (sharing the mind of Christ,) indeed sees through all things; and he is superior to mere human judgment. If you are guided by the spirit, you are superior to human dogmas.

12 Those walking according to flesh, are Sensitive to the things of the flesh; while those walking according to spirit, are Sensitive to the things of the spirit; and they do all the things that are Right. The Sense of the flesh is unto Death, for it resists God, it is not serving the law of God, nor can be; for they whose Sense is in the flesh, cannot please God. But the Sensitiveness of the spirit in leading to Life and peace.

Walking according to flesh . . spirit.—see Note 35.

Cannot please God.—“What separates us from God, and from participation in the Life of God? Is it not a matter of Taste, of Feeling? The fact that we are not pleased in the things that please God?”

13 You are not living in the flesh, but in the spirit, if indeed the spirit of God dwells in you; and if anyone has not the spirit of Christ dwelling in him, he is not “in Christ.” But if the spirit of Christ is dwelling in you, though the body is dead because of sin, yet in his spirit is Life, through Rightness.

If the spirit of God dwells in you.—if you have permanently established the spirit of God in control of your will, to advise (12,) purify (36,) and strengthen it.

Though the body is dead.—though the corporation (xxiv:8,) organization of faculties, is paralyzed; yet in the spirit there remains the possibility and power of Life.

14 If the spirit of Him who raised Jesus from the dead is dwelling in you, He will create Life in your dead body by means of His spirit which dwells in you. So your obligation is not to the flesh, to be conscious of its desires only; for in that case you are about to die. But if, by the activity of the spirit, you put to death the appetites of the body you will have Life.

You put to death.—become unconscious of (50.) When one king supplanted another, to be on the safe side he put the other king to death. It is a figure of entire subjection.

15 The power of the spirit and of the life “in Christ Jesus,” released me from the power of sin, and from Death which is the end of sin. He who is united to the Lord is one spirit with him. The service of the spirit is in glory; the service of Rightness is

in glory. They who are "of Christ," have crucified the flesh with the passions and lusts. If our Life is in spirit, in spirit we should be regularly advancing.

Have crucified.—see Note 51.

16 We do not cease praying, and definitely requesting, that you may be filled with the knowledge of His Will, in all wisdom and spiritual understanding; that you may be strengthened by His spirit in the Inner man; that God may give you the spirit of wisdom and insight, through knowledge of Him; that the eyes of your mind being enlightened, you may know what is the Hope of His invitation, and the surpassing greatness of His power in those who are faithful.

Spiritual understanding.—see Note to vii:5.

The Parable of the Spiritual House Unoccupied.

17 When the unclean spirit is gone out from a man, it goes through waterless places, seeking rest, and does not find it. Then it says, "I will return to my house from whence I came," and having come, finds it unoccupied, swept, and put in order. Then it goes and takes seven other spirits more evil in nature than itself, and entering in, they dwell there. And the last state of that man is worse than the first.

Unclean spirit . . . it.—any motive which defiles; see note to 26:5. Spirit is always in the neuter gender,—even the Holy

nobler life of the spirit, you become more sensitive to those interests; you become more and more Right, and the end of the road is Life and peace. More than that; you are attaining to the Nature of God, Who is Spirit, Love, Light.

The spirit may have, should have, as keen and eager tastes and feelings for the Right, the Truth, the Beauty of Holiness, as are the sensuous tastes and feelings of the most cultured Aesthete. To appreciate and appropriate the "altogether lovely" should be the supreme passion.

The artist, day by day, year in and year out, perseveres in his work, and finds delight enough in the beauty he creates. And shall not the "worker together with God" strive with the same hearty interest to make his knowledge and his love approach the Knowledge and the Love of God? "Those who strive daily, with earnestness and perseverance, to know more, to love more, to be more spiritually beautiful,—they are the chosen ones; and all others, though they sit on thrones, are but the crowd."

Ghost. At that time there were believed to be incalculable numbers of individual unclean, or evil spirits. They avoided water. In this tradition may be partly the origin of the rite of baptism.

Last state is worse.—This word has the sense of conquered, enslaved. To be cleansed and purified from evil spirit is not enough. We must be filled with holy spirit; “baptized in water and holy spirit.” Ps. 51:10-12.—Create in me a clean (pure, Mt. 5:8.) heart, O God, and renew a Right spirit within me. Cast me not away from Thy presence, and remove not Thy holy spirit from me. Restore to me the joy of Thy presence; establish me with Thy governing spirit.

Emptiness cannot save a man. Goodness is positive, active. There is no such thing as passive goodness. No method of ejecting evil is so effective as to keep all the faculties busy in doing good. “Be not overcome of evil; but overcome evil with good.”

CHAPTER XXIII.

SANCTIFICATION.

Hallowed be Thy Name! As He who invited you is holy, likewise be holy in all your conduct; sanctified in spirit. Pursue peace with all; and holiness, apart from which no one shall see the Lord.

Hallowed be Thy Name!—(36) May Your Name, as indicating Your nature (Spirit, Light, Love, Holiness, which is Perfect Purity,) be held in profound reverence; and may Your Will (Your Kingdom of Light and Love, in spirit, in purity,) be observed with perfect obedience and established with loyal earnestness. “There should be such an awful sense of the Purity of His Love, and the Rightness of His Will, that every impurity of ours, every meanness, every shuffling compromise, will stand in startling and horrid contrast to the holiness, the Goodness, the pure white Truth, of God.”

Sanctify . . in your hearts.—Make your heart a Place of Purity, a worthy dwelling of the Lord in spirit. See Isa. 8:13, 14.—Make your heart a sanctuary of God. (xix:10.)

No one shall see.—The pure in heart shall see God. Every one who has this hope purifies himself as He is pure.

2 Christ loved the church, and gave himself wholly for it, that he might sanctify it, having cleansed it by baptism in the Word; that it might be holy and blameless. Sanctify them in the Truth; Thy Word is Truth! For them I sanctify myself; that they also may be sanctified in Truth; that all may be one, as Thou Father, art in me, and I in Thee, that they may be one (united) in us. I commit you to God, and to the Word of His Grace, which is able to build you up, and to give you a part among the sanctified in faithfulness to God.

3 Christ was designated Son of God, in power, according to his spirit of holiness, by resurrection from the dead. We should cleanse ourselves from every defilement of flesh and spirit; perfecting holiness in fear of God. You were made holy, you were

36. The word which is generally translated "holy," "sanctified," means pure in essence and nature, that is, in spirit,—without defilement or decay of sin. Other words define purity or cleanness, of heart (imagination; The pure in heart, etc.) and of soul (desire; Purify your souls in obedience to the Truth, through the spirit. You are clean through the Word. The Blood of Jesus Christ cleanses from all sin.) Both words are found in combination in verses 2, 3.

The spirit of God is holy; and this holy spirit, the spirit of pure Truth and Rightness, God has given to man, offered for his acceptance, to dwell in him and be his Adviser (12) and source of Life.

To be holy, is to be devoted to God, because it is an approach to the nature of God, which is one of perfect purity. The lambs offered for holy sacrifice were required to be pure and without blemish suggesting that purity of life and Rectitude of conduct which is the only sacrifice acceptable to God. Hence the word "holiness" describes the humanly attainable standard of purity in spirit; and "sanctification" the process of purifying the spirit from the defilement of sin.

The saints (xix:4) were those who were striving for holiness, spiritual purity through perfect possession of holy spirit. The brethren in Rome are addressed as "beloved of God, invited to be saints." Those in Corinth as "The sanctified in Christ Jesus; invited to be saints." In Philippi and Colosse as "saints, in Christ." He shall come to be glorified in His saints, in That Day.
—2 Th. 1:10.

made Right, in the spirit of God. In spirit, out of faith, we are realizing the expected Rightness.

Christ was designated.—That he was the Son of God, having the holy spirit of God in perfect purity, was powerfully designated by his resurrection. Acts 10:38.—God anointed (christened) him with holy spirit and power, and he went about doing good and healing.

4 It is the purpose of God that you be “in Christ Jesus,” who became to us wisdom from God; both holiness, Rightness, and release from the slavery of sin. I advise you, in consideration of the mercy of God, to present your entire selves a living sacrifice, holy, well-pleasing to God, which is your logical service. As you formerly yielded your faculties in slavery to uncleanness and disobedience; now give them in service to Rightness, unto holiness; the end of which is Life eternal.

Who became to us.—see xviii:3. He became what we are, that we might become what he is.

Slavery.—absolute, exclusive service. See xxvii:5, 6.

5 We beseech you to strive to conduct yourselves so as to please God, and to persevere, considering His earnest desire for your holiness; that each of you should know to firmly hold his own vessel (the receptacle of spirit) in holiness and honor, not in passion of lust, as do the nations who do not know God. For he who sets aside the summons of God to holiness, frustrates, not the work of any man, but of God, who gave us the holy spirit to this end.

6 We have had fathers of our flesh who disciplined us, and we respected them; how much rather should we be in subjection to the Father of our spirits that we may Live! For He disciplined us for our advantage; that we should be partakers of His holiness. All discipline seems, at the time, to be not joyous but grievous; but afterwards it yields the peaceful fruits of Rightness to those who are exercised in it.

Discipline.—see xiii:10.

Peaceful fruits.—fruits full of peace.

7 If anyone shall have purged himself from unRightness, he shall be an honored vessel, sanctified and serviceable to the Master; who chose us, before the foundation of the world, to be holy and blameless before Him, in love. May God help you to increase

- and abound in love, toward each other and toward all; that your hearts may be found established blameless in holiness before our God and Father, at the coming of our Lord Jesus Christ.

Before the foundation of the world.—when God made man to be in His image. In man's spirit, its purification, lies man's capacity for God-likeness.

8 How holy must be your conduct and reverence, in anticipation of the coming of the Day of God; when the burning heavens shall be dissolved and the elements shall melt in great heat. But we expect a new heavens and earth, according to His promise; the abode of Rightness. Wherefor be diligent to be found by Him in peace, undefiled and blameless.

"O, guard the gate of attention; it is the Sublime Portal; and let nothing be permitted to enter which has not been submitted to this test: Only the Most Pure."

1 Th, 5:22.—Prove everything, and hold fast to that which is good. Hold yourself apart from everything that is evil. Job 27:28.—Godliness is wisdom, and to hold yourself apart from that which is not good is understanding.

CHAPTER XXIV.

SOUL.

The sensual (soulual) man receives not the spiritual things of God, for they are tasteless to him. If you have bitter zeal and contention; this is not heavenly wisdom, but earthly, sensual (soulual,) devilish. Ungodly lusts are of the soul. Fleshly lusts war against the soul.

Soulual.—see Note 37.

Spiritual things.—Love, Goodness, Purity, etc. (33.) Sensuality blights spiritual insight.

2 Be not distracted in your soul, as to what you shall eat, or what you shall drink. Is the soul no more than food? Many are conducting themselves as enemies of the cross of Christ; whose god is the stomach, whose Sense is of earthly things, whose end is destruction. If anyone comes to me; unless he hates his own soul, and bears his Cross, he cannot be my disciple.

Distracted.—divided in purpose; disorganized in will; pursuing opposite paths (luxury and Rightness) at the same time, which, being impossible, your consideration is drawn away from the “one thing needful,” the main object and necessity of the nourishment of the spiritual and enduring Life (iii:9.) James (4:8.) urges the “double-souled”—desiring both God and the world—to purify their hearts, to center their hearty interest in the desire for Rightness.

No more than food?—has it no higher desires?

The Cross.—see Note 38.

Sense is of earthly things.—see verses 10, 12, and xxii:12.

3 Those who are “of Christ,” have crucified the flesh with the passions and lusts. Our Old Man was crucified with him, that the organization for sin might be disabled, that we should be no longer enslaved to sin. He who died from sin has been made Right. I have been crucified with Christ; yet I live. No longer is it I; but Christ lives in me. The life in the flesh which I now live, I live in Fidelity to the Son of God, who loved me, and devoted himself for me.

Our Old Man.—the natural, selfish disposition (44.) See New Man (17.)

Organization for sin.—the body, the corporation of the senses of the flesh, co-operating in a conspiracy to sin.

Died from sin.—see Note 50.

No longer is it I.—see Note 47, and xix:8.

4 The good shepherd lays down his soul for the sheep. The Son of man came not to be served, but to serve, and to give his soul for the liberation of many souls. Because he laid down his soul for us, we ought to lay down our souls for the brethren. I do not hold my soul dear to myself. We were pleased to give you, not only the Gospel, but our own souls.

To give his soul.—see v:5, 6. xii:8.

I do not hold my soul dear.—too precious to give; selfishly reserving my faculties for personal pleasure.

5 Behold I send you forth as sheep in the midst of wolves; become, therefor, as Sensitive as serpents, as harmless as doves. . . Brother will deliver up brother to death. . . You will be hated by all because of my Name; but he who perseveres to the end shall be saved. . . You should not fear those who kill the body, but are not able to kill the soul; but you should fear him

37. The popular expression "the immortal soul," really refers to spirit (1 Cor. 5:5,) which is the immortal part (34.) The soul is the sensual, selfish Self; the (animal) life of the flesh, of the senses of hearing, seeing, feeling, taste and smell; the sum of the intelligent activity of these senses,—consciousness; the source of Desire; of Interest, Attention, Animation; the center of the experience of physical pain, mental distress, and pleasure,—and consequently of personality, "the ego," as subject to pain and pleasure. It is the creative principle of life within man; the mother of the New Man.

The soul is the soil in which the spirit grows, and from which it is projected into eternity.

—a soil which breeds,
Sweetest flowers, or vilest weeds;
Flowers lovely as the morning light,
Weeds deadly as the aconite;
Just as the heart inclines."

The soul is mortal; but the effects of the soul, what it was, and what it did not give, upon the spirit are immortal. No strong, pure spirit has developed in a life of indulged and sickly senses. "Whoso, shaking off the yoke of flesh, lives lord, not servant of his lusts; set free from pride, passion, from the sin of 'self,'—toucheth tranquility."

"Keep thy soul's large window pure from wrong;
That so, as life's appointment issueth
Thy vision may be clear."

The adjective of soul (soulual) is four times translated "natural," and twice "sensual." Beasts have souls (Rev. 8:9, and often in the Old Testament.)

The soul is, after all, an animal, stupid and near-sighted, and must be held in check by the leash of the highest logic. It is a valuable slave, but like all slaves, if made a master, it is an irresponsible despot. To which shall we give rule? the spirit (of God,) or the animal soul? Only one is capable of eternal survival.

Man is made up of body, soul and spirit. They are interdependent. The health of the spirit depends on the soundness of the sense-life; and this, in turn, on the health of the body. The final welfare of all depends on the rule of a Pure spirit, holding in subjection the lusts of the flesh, the sensual desires of the soul. These desires have as their natural object the preservation of the individual and the perpetuation of the race. For example; appetite for food insures the proper nourishment of the body;

who is able to destroy body and soul in Gehenna. He who does not take up his cross and follow after me, is not worthy of me. He who shall have found his soul, shall lose it; and he who shall have lost his soul, because of me, shall find it.

Able to destroy body and soul in Gehenna.—(40.) Those who “kill the soul” are those who gratify it to its detriment and destruction. No one can injure your spiritual life by violence; but beware of the insidious, destructive effect of luxury and indulgence.

“War destroys man; but luxury mankind;
It ruins both the body and the mind.”

Take up his cross.—see Notes 38, 51.

He who shall have found his soul.—who shall have found his delight in the exclusive gratification of his selfish desires, avoiding every kind of pain, sacrificing the future for the present, and others for himself. He who loves his present pleasure with a passionate affection, and devotes himself wholly to the enjoyment of it,—will lose it through excess of greediness. The faculties of sense, intensely engaged in physical gratification, lose their power to gratify, and only the gnawing desire, growing ever more insatiable, remains.

“Desire is not extinguished by enjoyment;
Fire is not quenched by offerings of oil;
But blazes with increased intensity.”

One sip is all we may enjoy from any goblet of delight. Pleasure given to others, returns to bless the giver. Pleasure directly sought, slips through the fingers. An indulged soul means a dissipated (lost,) diseased personality; its powers to realize and seize the Better Things decayed by a natural reaction, lost by a natural decay, they atrophy, waste away. The appetites had their way at the cost of the Life, the vitality of the soul,—and spirit. A sound and vigorous appetite is an inestimable privilege; but it is a loan, not a gift. It is to be used; but there must be no capitulation.

But he who shall have voluntarily lost, deprived himself of pleasure in his senses, merging it in the common interest and welfare, through taking up the cross of self-denial, and pursuing the higher and better satisfactions of spiritual life, the Life of Love (38,) will find, discover, acquire the powers and benefits of his soul,—admiration, interest, enthusiasm, gratification in pursuit and enjoyment of possession,—vitalized and invigorated; his appetites sharpened and quickened by denial.

eating gratifies the sense of taste; license is the natural tendency of every sense; too great indulgence ends in disease, and defeats the original purpose, and body, soul, and spirit are weakened. The only force capable of disciplining the senses to such normal use as will conserve all of the triune powers, of subordinating the license of the soul to the Law of God,—resides in the spirit.

38. To "hate," "lay down," "give one's soul;" and to "bear," "take up" the cross, are negative and positive forms of the same idea,—to renounce whatever gratifications are prejudicial to one's Higher Life, or to the general welfare; to take up the duties of Truth and Love, however painful, in the interests of others, and of the whole Order; with reaction to the advantageous discipline of the soul; "killing" (in the extravagant language common at that time; see Note 50.) the power and demands of the lusts which are natural to it.

The cross, by its form, suggests struggle, conflict. Its parts are in violent opposition; implying that our duty and best interests are at cross purposes with our inclinations and desires. It is the continual witness of "him who pleased not himself." Its form also represents human character; a horizontal, earth-conforming part firmly bound to an upward-pointing, heaven-aspiring part; the sensual supporting the spiritual; the spirit uplifting the soul. It stands for Jesus' life of sacrifice; his perfect faithfulness to God and duty. No victory of the cross, from first to last, has been without struggle and suffering. Behind all that is good in us, are heroisms and denials. Our crucifixion is to nail our selfishness to the cross; to conquer and subdue the appetites and passions which are decaying and destroying our immortal Life.

"It is a great art in life to learn to let things go; to let the right thing go; the useless and the harmful thing; to pay the price—without a murmur—for the future benefit of lasting worth. Abstaining so as really to enjoy, is the very perfection of reason."

"We rise by the things we put under our feet;
By all we have mastered of good and gain;
The pride deposed, and the passion slain,
And the vanquished ills that we hourly meet."

6 If any one wills to come after me, let him deny himself, and let him take up his cross, and follow me. For whoever may will to preserve his soul, will lose it; and whoever will lose his soul, because of me, shall find it. For what is man profited if he gain the whole world at the cost of losing his soul! Can a man buy back his soul with things?

Come after me.—If any one is determined to come after me.—to be what I am, that he may go where I am going,—let him restrict his desires, and deprive himself of every sensual pleasure which weakens any faculty, which pollutes or impedes the stream of spiritual Life; taking up his cross (daily,—Lk. 17:33.) and following my Word and example. For whoever may determine to preserve his sensual organization that he may enjoy it exclusively, continually, selfishly,—shall lose it,—in the same sense as note preceding, and the balance of the verse in the same words and sense.

7 Unless the grain of wheat shall fall into the ground and die, it continues alone; but if it dies, it produces much fruit. Who (selfishly) loves his soul, destroys it; but who hates his soul in this world, shall guard it, unto life eternal.

Unless the . . wheat shall . . die.—The soul being the life of the flesh, like the seed, if preserved in its present form, produces nothing of permanent value. "The flesh profits nothing." "Every branch . . not bearing fruit . . withers and is thrown into the fire." But if it dies—to self (39;) loses itself out of self,—its energy is thrown into the production of a new and more ample form of Life.

Who hates his soul.—regards it with suspicion, animosity, because of its treachery; luring him to self-destruction; the insidious enemy of his higher Life and peace.

"That coward with pathetic voice,

Who craves for rest, and ease, and joys;

Myself,—arch traitor to myself."

Shall guard it.—as a valuable prisoner; a hostage, having the power to procure for him eternal Life.

8 That which you sow, is not that body which shall be harvested. God gives it a body as he has willed. So is it in the resurrection of the dead. That which is sown decays; that which is raised is imperishable. That which is sown is the individual soul; that which is raised is the individual spirit. Flesh and blood cannot share in the Kingdom of God.

Body.—any separate, individual whole, whether living or not, whether visible or invisible.

9 Purify your souls in obedience to the Truth, through the spirit. We are of those who, in Faith, are acquiring the soul.

Acquiring.—(48) little by little, the powers of the soul; establishing its integrity, its unity, its moral freedom and self-control. Lk. 21:19.—In endurance you shall create (produce out of disorder,) your souls. The invisible things which complete a soul are woven into it through the activities of Faith.

The Parables of The Lost Soul.

10 Take care and guard yourselves against covetousness; for the abundance of anyone's life is not out of his material possessions. The ground of a certain rich man produced well. And he considered, saying, "What shall I do? for I have not room in which to store my produce. I will remove my barns and build larger ones, and store in them all my produce and good things; and I will say to my soul, Soul, you have much good things laid up for many years; take your ease, eat, drink, enjoy yourself selfishly."

Good things.—(hence, "goods.") things which administer to luxury.

Enjoy yourself selfishly.—the same word which describes the conduct of the rich man in verse 12. "The God-given mandate,

39. "Hope not the cure of sin till self is dead.

Forget it in love's service; and the debt

Thou canst not pay, the angels shall forget."

"Selfishness may be called the center and source of sin. It is selfishness that robs, cheats and lies; that leads to every form of intemperance; that speaks the cruel word; that refuses to love."

"Love took up the harp of life, and smote on all the chords with might;

Smote the chord of Self, that, trembling, passed in music out of sight."

"To see, to feel, to do the highest duty, makes a man. But to see it, feel it, and refuse to do it, undoes him. If a man refuse, and purchase some comfort, some prosperity, a few creeping years, at the price of love, and honor, and faith, what shall it profit him; for he has undone his soul, blasted his character, blasphemed the spirit, lost his life."

Work thou in well-doing, lies mysteriously written in our hearts, and leaves us no rest night or day, till it be deciphered and obeyed; till it burn forth in conduct, a visible, acted gospel of freedom. And as the clay-given mandate, Eat thou and Be Filled, at the same time persuasively proclaims itself through every nerve;—must there not be a confusion, a contest, before the better influence can become the upper?"

"Ill fares the land; to hastening ills a prey,
Where wealth accumulates, and men decay."

"He who pays for wealth a price which impoverishes his soul, will realize his mistake when the glittering treasure slips out of his nerveless grasp, and he goes out of this world without a penny."

11 But God said to him, "Senseless one, this night your soul is demanded of you." So is he who treasures for self only, and is not rich toward God. Wherefor, I say; Be not distracted in your soul, as to what you shall eat; for the soul is more than food.

Demanded.—You were false to your trust and responsibility of using your "goods" to establish many souls in health, and your own soul as the servant of your spirit.

"How shocking must thy summons be, O Death,
To him who is at ease in his possessions;
Who, counting on long years of pleasure here,
Is quite unfurnished for the life to come."

Rich toward God.—in Good works; see viii, and 1 Tim. 6:18.

Distracted.—see verse 2. What the soul shall become is infinitely more important than what will please it. Prov. 1:32.—The ease of the simple shall slay them, and the prosperity of fools shall destroy them. "Who follows pleasure, pleasure slays; God's wrath upon himself he wreaks."

12 A certain man was rich, and he was clothed in purple and fine linen, and continually pleased his Senses in splendor. And there was a certain poor man named Lazarus, who laid at his gate, being covered with sores, and desiring to be fed with the crumbs which fell from the rich man's table.

Pleased his senses.—indulged himself in a sumptuous manner; made it his every-day business,—concentrating his faculties and opportunities on this one thing with "shining" success; devoted his life to the exclusive development of his soul body, which perishes in the grave. 1 Tim. 6:9.—Those who determine to be rich, fall into temptations and a snare, and many ignorant

and blasting lusts, which sink men in destruction and eternal loss.

A certain poor man.—deprived of opportunity of gratifying his senses.

Lazarus.—meaning, Helpless, or, God is my Helper.

Crumbs.—pieces of bread with which those at the table wiped their hands and threw to the dogs.

13 The poor man died; and he was carried away by the angels into the bosom of Abraham. The rich man died also, and was

40. Hades,—the grave, 1 Cor. 15:55, and commonly in the Greek Old Testament. See Rev. 1:18. 6:8. 20:13, 14. Acts 2:31.—David spoke about the resurrection of Christ,—that his soul was not left in Hades, nor his flesh saw decay. Condition of decay of life, of destruction, infered, Mt. 11:23. 16:18. The word translated "torment," designates the process of liberating precious metals from dross in a furnace.

Gehenna, was the valley where the refuse of Jerusalem was thrown, with quantities of brimstone; where the fire burned continually, and worms were always present on the edges. It is the present Hell of unrestrained desire, becoming constantly more craving and insatiable,—a worm which never dies and a fire which is not quenched.

Fire is a figure of the process of purification; burning out the dross of sensual accumulation, whether here or hereafter. Where, there is no indestructable residue of spiritual accumulation, the result is complete destruction. Though the fire is eternal and unquenchable (for the judgments of God are without repentance,) yet there is no inference that the individual experience is eternal.

Water cleanses outwardly; fire purifies inwardly. 1 Cor. 3:13.—The work of each shall be disclosed, for that Day will declare it, because it is revealed in fire; and of what sort the work of each is, the fire will prove. Rom. 2:8, 9.—He will crush in burning anger every soul of man that works evil. 2 Th. 1:7-9.—In the Day of the revelation of the Lord Jesus, from heaven with the angels of his power, in a flaming fire, he will deal out justice to those who knew not God to serve him, who did not harken to the Gospel of our Lord Jesus Christ, who shall suffer the penalty of eternal destruction from the presence of the Lord, and from the glory of his power. See xix:1. xxi:14, 16, 19. xxviii:3.

buried; and in Hades, having lifted up his eyes, being in torment, he sees Abraham afar off, and Lazarus in his bosom.

Bosom of Abraham.—sharer of the heavenly reward of Faithful Abraham, and high in his favour. See Jn. 13:23.

Hades,—being in torment.—(40.) also, the remorse of witnessing the destruction, in the purifying fires, of all his life had created,—his poor, self-centered, fleshly personality.

14 And he, crying out, said, "Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am suffering in this flame." But Abraham said, "Child, remember, how fully you received good things in your lifetime; and Lazarus, in like manner, evils. Consequently, he is now comforted, and you suffer. And besides all this, between us and you has been fixed a great chasm, so that they who desire to pass from here to you, or from you to us, cannot."

Good things.—see verse 10 and note.

A great chasm.—of past opportunity, neglected and forever lost.

15 And he said, "I beseech you, Father, that you will send him to my father's house, that he may testify fully to my five brothers, that they do not come into this place of torment." But Abraham replied, "They have Moses and the prophets; let them hear them." And he said, "Father, Abraham, will they not repent if one went to them from the dead?" And he said to him, "If they do not listen to Moses and the prophets, they would not be persuaded though one should rise from the dead."

16 You have heard that it was said to your forefathers, "You shall not commit adultery;" but I say to you, that every one who looks on a woman to lust for her, has already committed with her in his heart. If your eye causes you to stumble, tear it out and throw it away; for it is profitable for you to enter into Life one-eyed, rather than having two eyes, to be thrown into the Gehenna of fire. If your hand or your foot causes you to stumble; cut them off and throw them away. For it is better for you to enter into Life lame or maimed (sensually) than having two hands or two feet, to be thrown into the eternal, unquenchable fire, where their worm dies not, and the fire is not quenched. For every one shall be salted (purified and preserved) with fire.

Your eye.—the avenue of sensual desire.

To stumble.—to fall into temptation.

One-eyed.—partially deprived of power to gratify your senses; rather than that your body (total of your senses) be thrown into the Hell of insatiable desire. See Note 40.

Hand or foot.—the “grasping” faculty, greed; the foot “walking in the flesh” (35.)

Cut them off.—same idea, “put to death,” xxvi:5.

CHAPTER XXV.

TEMPTATION.

Bring us not into temptation without delivering us from the evil. The Lord knows how to deliver those who reverence Him out of temptation; and to keep the unRight unto a Day of judgment, to be punished;—especially those who are active in defiling lusts of the flesh. Every one is tempted by his own lusts being allured and trapped.

Bring us not into temptation (42) without.—We do not ask, in the Lord’s Prayer, for exemption from trial, but for power and help to overcome. Jn. 17:15.—I do not request that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil.

42. To tempt, is to subject to trial; with the intention of causing to stumble; or, to teach to walk without stumbling; or, to prove faithfulness. Heb. 11:17.—In Faith, Abraham, being tempted, offered up Isaac.

The temptations of Christ (Mt. 4. Lk. 4.) were:—

1. To prostitute his Divine powers to gratify his fleshly appetites. “Man shall not live upon bread alone, but in every Word of God.”

2. To obtain worldly power and glory by compromise with evil, recognizing it as the ruling power in the world. “You shall worship the Lord your God, and shall serve Him only.”

3. To make a test of God’s faithfulness, for the selfish gratification of his vanity,—for popularity. “You shall not tempt (try out) the Lord your God.”

In that he suffered, having been tempted, he is able to help those who are tempted.—Heb. 2:18.

Every metal has its fusible point; an exact degree of heat at which it will yield. Confronting every man is some kind of

2 Watch and pray, that you do not enter into temptation; for the spirit is in earnest, but the flesh is weak. He who thinks he is able to stand, let him take heed that he does not fall. Only common temptations have fallen upon you; and God is faithful, who will not permit that you be tempted beyond your ability, but with the temptation will provide the way out of it, and that you may be able to carry it.

Enter into temptation.—fall under its power. “Our power to resist temptation, like our power to resist an infectious disease, depends upon our condition of spiritual health. When the New Man is not developed, the Sense of Right is not strong, the moral tone is weak, and the mind susceptible to evil suggestions, we are an easy prey to the treacherous lusts. A man may go on for years living a life outwardly respectable, but inwardly unfortified. One day, unexpectedly, circumstances conspire to try him; and before he can call in any kind of help, either from within or without, he finds himself confronted with the crisis of his life. All avenues of retreat are closed upon him, and he is shut up to an immediate decision,—and what the decision will be, will depend inevitably upon the character of all his previous decisions.”

3 Consider it to be wholly fortunate when you are beset by various temptations knowing that the proving of your Faith works out endurance; and let endurance be perfectly worked out, that you may be perfect and complete, deficient in nothing. Fortunate is the man who endures temptation; because, having been proved, he shall receive the crown of Life, which the Lord has promised to those who love Him.

Having been proved.—also approved, he shall receive the prize (as a successful athlete,—“Every one who strives in the foot-race perfects self-control. They do so to obtain a perishable crown; but we, for an imperishable crown.”) of eternal Life.

Endurance.—“We congratulate ourselves in affliction, knowing that affliction works out endurance, and through endurance we are proved, and the proof confirms Hope.” Sufferings and trials are knowledge, through the one sure way of experience.

“Affliction is the wholesome soil of virtue;

Where patience, honor, sweet humility,

Calm fortitude, take root and flourish strongly.

It gives mankind occasion to exert

Their hidden strength, and throw out into practice

Virtues that shun the day, and lie concealed
In the smooth seasons and the calms of life."

"Adversity exasperates fools, dejects cowards, draws out the faculties of the wise and industrious, puts the diffident to the necessity of trying their skill, cures the insanity of conceit, awes the opulent, and makes the idle industrious."

4 For a short present time, if it must be, you are grieved in various trials for the proving of your Faith, (much more valuable than perishable gold;) that, being proved as by fire, you may be found worthy of praise, and honor, and glory, in the Day of the Revelation of Jesus Christ. Do not be astonished at this fire

temptation, perhaps unknown to him, which, if presented in the right form, and at the right time, will prove irresistible, will reduce every glory of his soul and every power of his life to such corruption as is possible to them.

No temptation can corrupt a man, but that to which he yields. Each time he yields, he loses a part of his self-respect, his self-control, his power of resistance. Each time he resists, these powers are strengthened. Hence the conclusion: That the temptations of life are Divinely appointed Tests; that they may be helps rather than hindrances, not stumbling blocks but stepping stones.

"Why comes temptation? But for man to meet,
And master, and make croug beneath his feet,
And so be pedestaled in triumph."

"In trials the wise man finds correction and discipline; in sorrow and suffering he gathers courage, knowledge, and the best practical wisdom."

"Within the human heart there is a longing, a desire,
To tamper with forbidden things, as children play with
fire;
To question laws immutable; to wish that wrong were
right;

To grasp the unattainable in darkness or in light.
We linger at the poison cup to take just one sip more;
We haunt the way that leads us to the open prison door;
We hang upon the lip that blasts and blights our lives,
and when

Fate has us in its grasp—we pause;—but seldom until
then."

which is taking place in you for your temptation; but rejoice as you participate in the sufferings of Christ; for you shall rejoice exulting, in the Revelation of his glory.

Proved as by fire.—

“Let thy gold be cast in the furnace;

Thy red gold, precious and bright.

Do not fear the hungry fire,

With its caverns of burning light;

And thy gold shall return more precious,

Free from every spot and stain;

For as gold is tried in the fire

So the heart must be tried by pain.”

5 We are not discouraged, though our outer man is decaying, if the inner man is being made new day by day. For the momentary light affliction, works out for us an exceeding surpassing dignity of glory, when we consider the invisible rather than the visible; for the visible is for now, but the invisible is for ever.

Inner man.—see note to xii:6.

Invisible . . visible.—When we consider spiritual and eternal rather than sensual, material, temporary values. Only in the spirit of Truth is the power to recognize true values, unprejudiced by passion or sensuous appeals. The indulgence in selfish and sensual pleasures is often due to a lack of appreciation of the possibilities of the highest pleasures. “You shall know the Truth, and the Truth shall set you free.”

This is the awful delusion; that the visible should seem to be the permanent, and the invisible the passing, the unreal; that we should be slaves to material things “which perish with the using;” to the delusion of things. The things which no eye can measure, no bodily sense apprehend, which no one envies, or can take away, Truth, Goodness, Hope, . . these alone, because they are eternal, because they are divine, can build up what is best in us, can provide for us lasting happiness. Unreal as they seem to be, in comparison with the stupendous, powerful, evident physical things, yet they are the only reality, they have the only lasting worth.

“It is the secret of all unhappy people, and unhappy nations, that they have parted company with the eternal Inner Facts of this universe, and followed the transient, outer Appearances thereof. Had they known Nature’s Right Truth, Nature’s Right Truth would have made them free.”

CHAPTER XXVI.

SIN.

Every unRightness is sin. Everything that is not of Faith, is sin. To him who knows what is good to do, and does it not, to him it is sin. Every one who practices sin, is a slave of sin. Repent and reform; for the blotting out of your sin. Baptize, and wash away your sin, calling on the Name of the Lord. Love will cover a multitude of sins.

Not of Faith.—Any act in which we cannot repose entire confidence as being in perfect harmony with Truth and Love; or, any departure in any degree from our duty of Fidelity to the Will of God, is sin (43.)

Reform.—convert yourself; have definitely turned from your evil way, your wrong practice, into the Way of God, in Truth.

Blotting out.—to cancel a debt by running a pen over the account.

Calling on the Name.—invoking the power of God, which co-operates with us “to will and to work out His good pleasure.”

Love will cover.—hide, remove from consideration. See Note 54.

2 God sent His servant Jesus, blessing you in turning each from his evil way. Christ died for our sins. He bore our sins in his own body on the tree, that we should leave sin and live in Rightness. Though the body is dead because of sin; yet in the spirit of Christ is Life, through Rightness. If one died for all, it was because all were dead; and he died for all, that they who live should no longer live for their own pleasure, but for his, who

43. Each of the Greek words for Sin suggests Failure,—to co-operate with the Divine Order, to live in Right relations toward God and man; the failure to have paid our debt to God,—the duty of being Right, of living in relations of love toward God and man. The most positive sins, the most glaring evidences of man's inhumanity to man, are all and each extreme failures to meet this indebtedness to our Creator and Preserver. The rich man who lifted up his eyes in hell; the man who hid his talent; were condemned because they knew what was good to do, and did it not.

for them, died and rose again; who died for us, that we might share his Life. Christ having thus suffered for us in the flesh, we should arm ourselves with the same purpose; that we will no longer live in human lusts, but during the time that remains, that we will live in the Will of God.

For our sins.—because of our failure to realize the Love of God, to acquire His spirit and image (17,) Christ made the supreme sacrifice of his life to Rectify our purpose and life. Our sin, our failure to realize, and to become in the image of God, in which He created us to become, compelled the human suffering and death of Christ as the only sure way to convince us of the evils which follow infidelity and the blessings of Faithfulness; that we might be inspired and impelled to turn from our evil ways and devote our lives to Truth and Love.

In his Pure and Perfect Life he revealed the “image of the invisible God.” In his “death to sin,” his complete subjection of his “sinful flesh,” which had the same continual, almost irresistible appeal of the senses for indulgence which is common to our flesh, he “condemned sin in the flesh,” exposed its deceptive and destructive character, and that its inevitable “end is death.” He also illustrated that our only hope of Salvation in Eternal Life is in “leaving sin and living in Rightness,” in harmony with the Divine Order,—that we may “rejoice in hope of (sharing in) the glory of God.”

Though the body is dead because of sin.—though the practice of sin may have paralyzed and decayed the faculties (the soul that sinneth, it shall die;) yet there remains a possibility of spiritual Life (being made alive; see note to iii:12,) if the spirit of Christ is acquired as our spirit, and exercised in Rightness.

3 Every one is tempted by his own lusts. Lust gives birth to sin, and sin, when fully grown, brings forth death. Do not let sin rule in your dying bodies by obeying its lusts. The passions of sins work in our senses to bring forth Death.

4 If you live in sensual indulgence, you are about to die; but if in the power of spirit you put to death the sensual activities of the body, you will Live. We are always bearing about in the body the dying of Jesus, that the Life of Jesus may also be exemplified in us. Our Old Man is crucified with Christ, that the body of sin might be disabled, that we should be no longer enslaved to sin.

Put to death.—suggesting complete conquest (50;) you will (cause yourself to) Live (3.)

Sin is not so much a collection of isolated actions, as a general condition of life springing automatically from the acquired wrong nature of the individual, from the fact that his Interest is centered in his sensual rather than in his spiritual Sense (9, 30, 35,) with the result of failure to know the Truth, to walk in the Way, to Love, to be Faithful, and finally, failure to realize the image (17) which God made us to conform to.

"Whatever dims thy Sense of Truth,
Or stains thy Purity;
Though light as breath of summer air,
Count is as sin to thee."

See the general indictment in Rom. 3:10-18.—There is not even one who is Right; not one who understands, not one who seeks after God. All have wandered from the Way; together they became worthless; there is not one practicing kindness, not so much as one. Their throats are like broken-in tombs; with their tongues they deceive. The poison of asps is under their lips. Their mouths are full of cursing and bitterness. Their feet are swift to shed blood. They leave destruction and misery behind them. The Way of Peace they have not known. The Fear of God is not before their eyes,

Whatever is in discord with the Will and Order of God, and contrary to Rightness, is sin, and reacts upon the sinner; the penalty works within him in weakness and loss of power, dissipation of soul, disease of the spirit, defilement and consequent decay of the Life.

Punishment is not something which happens to a man; it is something which happens in a man. What a man does, or thinks, instantly reacts upon his nature, and he becomes the constantly changing product of his deeds.

"We can only have the highest happiness, such as distinguishes a Good man, by having good thoughts, and much feeling for the rest of the world, as well as for ourselves. If you were to choose something lower, and make it the rule of your life to seek your own pleasure and escape the duty which is disagreeable; calamity might come just the same; and it would be calamity falling on a base mind, which is the one form of sorrow which has no balm in it, and that may well make a man say, 'It would have been better for me if I had never been born.'"

"Think of the result of existence in the man or woman who has lived chiefly to gratify the physical appetites; think of its real emptiness, its real repulsiveness, when old age comes, and

Bearing about.—not only undergoing and exhibiting his death to sin, but effectively reproducing his Life in Rightness.

The Old Man.—see Note 44; crucified (50, 51.)

The body of sin.—the corporation of senses engaged in sin; xxiv:3, 8.

5 Having died, and been raised with Christ; having come out of the Old Man and his deeds, and entered into the New Man, (which is made new, in knowledge of the Truth, to accord with the image of Him who created him;) put to death your sensual appetites,—adultery, impurity, passion, evil desire, and especially greed which is a form of idolatry; for these bring upon you the wrath of God. Put off also, indignation, the passion of anger, malice, slander, all filthy language out of your mouth. Do not lie to one another.

Impurity.—any activity which defiles the life, resulting in decay of any of its faculties. "Whatever weakens your reason; whatever impairs the tenderness of your conscience; whatever obscures your Sense of God; whatever increases the strength and authority of your body over your will,—that thing is wrong, however innocent it may be in itself."

The New Man.—(17.) Put off.—(45.)

6 You, being dead in trespasses and sins, wholly engaged in gratifying the lusts of the flesh, doing the things willed by the senses, were by nature deserving wrath. But God, being rich in mercy, through His great love with which He loved us, though we were dead in sins, made us alive together with Christ.

Rich in mercy.—displayed in kindness; see note to xii:1.

7 Once we were ignorant, disobedient, deceived, slaves to lusts and various base pleasures, striving in malice and envy, hated and hating others. But when the kindness and love-to-man of God our Saviour was disclosed; according to His mercy, He made us whole, through the washing of "being born again," and renewing of pure spirit, which He poured out on us richly, through Jesus Christ our Saviour, that, having been made Right, we might become partakers, (according to the hope,) of Life eternal.

Made us whole.—according to His characteristic sympathy and Goodness, He cured us of these destructive moral diseases.

8 Beware lest there be in any of you a wicked heart of infidelity, to depart from the living God; but remind yourselves every

the senses are dulled, and the roses have faded, and the lamps at the banquet are smoking and expiring, and desire fails, and all that remains is the fierce, insatiable, ugly craving for delights which have fled forever more."

Sin is disease, resulting in moral decay and death. Disease cannot be forgiven. Its effects may be suspended (forgiveness,) but the cause must be removed (put to death,) to insure health and wholeness (Salvation.) That which is decayed (dead in sin,) may be cleansed (baptized,) and purified (sanctified,) by the holy spirit which God has given us. The habit of sin becomes moral slavery; xxvii.

A trespass is a failure, through weakness, (carelessness and thoughtlessness are both weaknesses,) to fulfill a moral obligation; to default in a debt. Sin is a stronger word, suggesting willful failure. One is disregard; the other defiance.

44. The Old Man; the natural life in the flesh; the organization (50) of the senses engaged in fleshly sins, decayed by treacherous lusts. "When we were living in the flesh, the passions of sins energized in us to bring forth fruit unto death."

"Man's superior part,

Unchecked, may rise from art to art;

But when his own great work is but begun,

What reason weaves, by passion is undone."

"The passions, as they lead to what is noblest, when under control and rightly directed; yet they hurry us on to what is most disastrous if they break loose. We do not need to be led into temptation; we have it within us."

"E'en as a driver checks his restive steeds,

Do thou, if thou art wise, restrain thy passions,

Which, running wild, will hurry thee away."

"The peace of God, is to those alone who hold their passions in subjection, and their spirit in quietness."

45. To put off; to divest one's self. Having put off every weight (encumbrance,) and the pleasantly surrounding sin, we should run with perseverance the race lying before us.—Heb. 12:1. Having put off all filthiness, and evil excess; accept in gentleness the established Word, which is able to save your souls.—Jas. 1:21. Having put off all malice, and deceit, and pretense, and envy, and evil-speaking; as new-born babes, earnestly desire the pure milk of the Word, that you may grow in it.—1 Pet. 2:1.

day, as long as it is called "to-day," that none of you may be hardened by the deceptions of sin.

Infidelity.—"To cease to live up to the purest purpose we can form; to no longer endeavor to purify the purpose by which we live; to fail to love that which is Best and Highest; this is the only infidelity, the only desertion of God."

Hardened.—having lost Sensitiveness, of spirit, of sympathy, of Love.

9 If we willingly sin, after receiving the knowledge of the Truth, there remains no more a sacrifice for sin, but a fearful expectation of judgment. We know that the judgment of God is according to Truth. According to your hardness and impenitence of heart, you treasure up wrath for yourself in a Day of Wrath and of the right judgment of God; who will render to each according to his works. Those who of self-will disobey the Truth, and are willing followers of wickedness, He will crush in burning anger,—every soul that works evil; in the Day when God shall judge the secrets of men, through Jesus Christ.

After receiving the knowledge.—see note to vi:4.

CHAPTER XXVII.

SLAVERY TO SIN.

No one is able to serve two masters; for he will either hate the one and love the other, or he will attach himself to the one and despise the other. You are not able to serve God while making an idol of wealth.

To serve.—with absolute devotion and fidelity (46.)

2 Every one who practices sin, is a slave of sin. By whom any one has been conquered, by him he is enslaved. Do you not know that to whom you give yourself up with the obedience of a slave, his slave you are,—whether of sin unto Death, or of obedience unto Rightness?

His slave you are.—You are free—only to serve; either flesh or spirit; either self or God. "The work of Rightness is peace; and the result of Rightness, quietness and assurance forever."

3 I (Paul) am by nature sensual, enslaved to sin. I see myself doing that of which I do not approve; practicing what I hate.

46. A great part of the population of the Greek cities were slaves; sometimes captives of war, but mostly having been sold for debt. Our sins of omission are unpaid debts to God, for which we are hopelessly in default. See parable of the Need of Mercy, xxi:4. We are also slaves to sinful habits and sensual desires. The slave word occurs in the New Testament 166 times.

The verb of the slave word is often used in the sense of loyal service which is absolute, exclusive, without reservation, restriction, or qualification; in short, Fidelity. This is the word translated "to serve" through this chapter.

"It is not good to be a slave,—but it is an infinitely fataler predicament to be without a master. There is properly but one slavery in the world; in which all slaveries and miseries that afflict the earth are included; and it is curiously the product and natural result of the thing we mistakenly call liberty; and except by accepting Mastership, and bowing the neck to the yoke of absolute submission to the Best we can find, there is no conceivable deliverance from its tyranny. Cosmos is not Chaos simply by reason of this one quality that it is governed. Where Wisdom, even approximately, can contrive to govern, all is Right, or is ever striving to become so; where folly is emancipated, and gets to govern, as it soon will, all is wrong. This is the sad fact."

Friends and relatives often gave the slaves the means (redemption) to buy themselves out of slavery, to free themselves; whereby they became morally bound to their benefactors. (22) The word translated "to redeem," means to liberate from this slavery in which we are bound by habit, "to serve the living God;" to transform a slave of the flesh into a son of God. It is liberation from bondage to our appetites and passions, from the tyranny of the thoughtless cruelties of each man to his fellow man; to free from terror of the implacable vengeance of the outraged Order of the Universe. "There is something better than to liberate. It is to put life and power into men that they may liberate themselves." The word is without restrictions as to method or price of redemption. See Lk. 21:28. 24:21. Acts 7:35. Heb. 11:35.

47. Those intense cravings of appetite and self-will, which reason and conscience (moral judgment) disapproved, reason and conscience yet could not govern, and had to yield to them. This is what drives Paul to despair. Then this hope dawned. Christ died to them. "In Christ" I too can render them impo-

This sensual force, this indwelling sin, takes the decision out of my hands. I have a good will; but I cannot put it into effect. My Inner Man, my better judgment, delights in God's Law. Yet I am an unwilling spectator of the coercion of my faculties; this sensual power warring against my better judgment and taking me captive,—a pitiful slave of sin. Oh, wretched man that I am; how shall I be delivered from this death to which I am bound?

A pitiful slave.—see Note 47.

This death.—or, dead body. As the result of sin is death, so the body, as a corporation of faculties engaged in sin is inevitably dying, in effect dead; and he is like a murderer bound to the dead body of his victim; or a paralytic dragging a dead limb.

4 Blessed be God, through Jesus Christ I am delivered. Our Old Man is crucified with Christ, that the organization for sin might be disabled; that we should be no longer enslaved to sin. No condemnation falls on those who are "in Christ Jesus;" who, in the power of spirit are dominating the lusts of the flesh. The spiritual power of "life in Christ Jesus" sets me free from the power of sin and Death; delivers me from the slavery of decay, into the glorious liberty of the children of God. Where the spirit of the Lord is, there is liberty.

5 You were slaves of sin; but thank God, you heartily obeyed the Word to which you were delivered; and having been set free from sin, you became slaves to Rightness. As you had given up your faculties in slavery to defilement and lawlessness, until they became habits of evil will; so now engage your faculties in absolute service to Rightness, unto purification.

To which you were delivered.—for instruction in Truth and Rightness.

Slaves to Rightness.—in absolute Fidelity (46.)

Faculties.—members of the flesh; see note to xxiv:3.

6 When you were slaves of sin, not serving Rightness, what profit did you have in the things of which you are now ashamed? The end of those things is death. But now, having been freed from sin, and having become slaves of God, you have your profit in purity, and the end is eternal Life. For the rations of sin is Death; but the Favour of God is eternal Life in Christ Jesus our Lord.

What profit did you have?—"The martyrs to vice far exceed the martyrs to virtue, both in endurance and in numbers." "You are invited to be free; only do not make your freedom an oppor-

tunity for indulgence-of the flesh, but, in Love serve one another."

Rations.—not wages, but the miserable food of the slave; not a reward, but a result.

7 You shall know the Truth; and the Truth shall set you free. A Rightness of God's design has been disclosed, possible to all the faithful "in Christ Jesus;" they being made Right through the Redemption which is "in Christ Jesus,"

8 He gave himself wholly for us, that he might liberate us from all lawlessness, and might purify to himself a select people, zealous in good works. "In the Beloved" we have liberation (through his Blood,) the removal of sins, in accordance with the

tent, disable sin in the flesh, if I wholly appropriate his spirit, if I irrevocably invest myself in his life. First, he suffers with him; he died to every self-willed impulse; merging all his powers of Sense (19,) love, faith, hope, spiritual force, into this great undertaking,—to lose himself out of the Old Man of sensual selfishness, and find himself in the life of Christ. He is transformed by the renewing of his mind (repentance,) by the invigorating of his spirit (new-birth.) He slips the natural man. He becomes the New Man in Christ Jesus. Is this a new form of selfishness? No; Christ's love constrains him.

48. A seal is a signature of endorsement or guarantee, of a present ownership, or value, or of a future performance. Jn. 6:27.—Him the Father sealed with the holy spirit. Rom. 15:28.—having sealed to them this fruit.—2. Cor. 1:21, 22.—Now He who establishes us in Christ, and anointed us with Grace, is God; who also sealed us, and gave us the earnest of the spirit in our hearts. An earnest, is a part-payment, which is also a pledge of future full-payment. An acquisition is that which is gradually saved up. Acts 20:28.—God acquired the Church with his own blood. 1 Th. 5:9, 10.—God has not appointed us unto wrath, but unto acquiring salvation, through our Lord Jesus Christ, who died for us. 2 Th. 2:13, 14.—God chose you from the beginning, for salvation, that you should be made whole in purification of spirit and faithfulness in Truth; to which He invited you through the Gospel, that you should acquire the glory of our Lord Jesus Christ. The gift of holy spirit, with its possibilities of exalting us to glory,—if we improve our consciousness of its presence and exercise its powers,—is both the pledge and first fruits of that glory.

riches of His Favour, with which He Favoured us in all wisdom and good Sense, having made known to us the mystery of His Will. Having been faithful in the true Word of your salvation, you were given the promised holy spirit as a guarantee that there should be a day of deliverance; as a pledge of your inheritance, and as a power for the liberation of the acquired possession.

He gave himself wholly.—always an expression of Christ's supreme, unreserved devotion of himself to the object of assuring us of the love of God, and in return, awakening such hearty Love of God as would have the effect of breaking the power of self-will (lawlessness,) to which we were bound in destructive slavery.

Lawlessness.—(13) enslaved to self-will and the anarchy of error.

Select people.—of extraordinary usefulness, of unique value. "By their fruits you shall know them."

Through his Blood.—(6) the expulsive, cleansing power of his Life in us.

Guarantee.—seal (48;) also, pledge—earnest; possession—acquisition. (22.)

CHAPTER XXVIII.

BAPTISM.

He who has been washed, (you are clean through the Word which I have spoken to you,) has no need but to bathe his feet, then he is wholly clean. Baptism now saves; not the putting away of the filth of the flesh, but the inquiry of a good conscience toward God; (the clean of heart shall see God,) calling upon the Lord out of a clean heart.

Has no need but to bathe his feet.—(49) wandering in lesser wickedness. The foot, figuratively, for walking—activity in conduct that defiles. Ps. 119:9.—Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word. Having been purified in spirit, the frequent temporary defilements, of sensual thoughts and imaginations, which if indulged in might become habit, constitute the danger.

The inquiry of a good conscience.—The object of baptism is not merely to relieve the morally cleansed from the disturbing

consciousness of sin (Heb. 10:2.—those once cleansed having no longer conscience of sins;) not only to provide him with “a conscience void of offense toward God and man;” but it is a removal of obstructions in preparation for service (xvi:12.) that, having a clear conscience (a new spirit of mind through repentance, and a purified spiritual Sense, 9,) he shall now positively inquire what is the pleasure of God (Acts 9:6.)

2 Unless anyone be born anew, of water and spirit, (having been born again, through the Living and eternally continuing Word of God; through the washing of “being born again.”) he cannot enter into the Kingdom of God.

49. Baptism, the Moral Bath, washing the body, as a religious ceremony symbolizing the cleansing of the mind and heart from the defilement of sinful lusts, had long been practiced by the Jews. As the baptized came up out of the water, he was declared, in the language of the rabbis, to be “born anew;” to have “risen into a new life;” the past, with all that belonged to it, was “dead,” and he was a “new man;” the “old man,” with all its defilements, was “buried” in the waters of baptism.

Birth is not the beginning of life; we do not know when life begins. Birth is entrance into consciousness of life. See Note 17.

The literal meaning of the word “baptize,” to wash, is shown in Mk. 7:4, 8.—And coming from the market, unless they baptize themselves, they eat not.—baptism of cups and pots, brazen utensils, and couches. Lk. 11:38-41. —The Pharisees were amazed that he had not baptized before the dinner. And the Lord said, “You Pharisees cleanse the outside of the cup and the dish, but your inside is full of plunder and wickedness. Rather produce mercy in what you are, and behold, you are altogether clean. Rev. 19:13.—He was clothed in a garment baptized in blood. Heb. 9:10.—divers baptisms. See Mt. 20:22. 1 Jn. 1:7. Rev. 7:14. 19:8.

“No ceremony amounts to anything except as it represents something that takes place in the heart and life. Pantomime cannot purge. No man can wash away a sin of which he has made no repentance.” Isa. 1:16, 17.—Wash your self; have become clean; remove wickedness from your souls; . . . cease from your wickedness; learn to do well; . . . and come, let us reason (verb of Word, 1.) together, saith the Lord, and though your sins be as purple, I will whiten as snow; and though they be as scarlet, I will make white as wool.

Born anew,—“to the top;” new-born throughout. See Note 17 and xx:3.

3 John came proclaiming baptism of repentance unto removal of sins; and many were baptized by him, acknowledging their sins. “I indeed baptize you in water unto repentance; but he who follows me, will baptize you in pure spirit and fire. His winnowing fan is in his hand, and he will thoroughly cleanse his floor, and will gather his wheat into his storehouse; but the chaff he will burn up with unquenchable fire.” I came to cast fire on the earth; I would that it was already kindled.

Unto repentance.—A revision of mind is the object of baptism. Without this result it is fruitless and futile.

In pure spirit and fire.—both purifying agents. Water cleanses outwardly; fire purifies internally. The effect of the holy spirit (one in character, whether of God or in man,) is to purify and transform the Inner Man of mind and spirit. See xxii:5.

Unquenchable fire.—see Note 40.

4 Baptize, and wash away your sins! Repent, and be baptized in the Name of Jesus Christ, unto removal of sins, and you will receive the gift of holy spirit. These things (covetous, adulterers, drunkards, etc.) some of you were; but you washed them off, you were purified, you were made Right, in the Name of the Lord Jesus and in the spirit of our God. Thus it is fitting that we should accomplish Rightness. In one spirit we were all baptized into one body. As many as were baptized into Christ, invested in Christ.

In one spirit.—see verse and note above.

Invested.—see Note 16.

5 Christ loved the Church, and gave himself wholly for it, that he might purify it, having cleansed it by the washing of water (baptism) in the Word; that he might present it to himself; the glorious Church, having no spot or flaw, or any such thing, but being pure and blameless.

Baptism in the Word.—“You are clean through the Word.” “—born again through the living and eternally continuing Word.” “Purify them in Thy Truth; Thy Word is Truth.”

6 “You are complete in him;” putting out of the body the sins of the flesh; having been buried with him in baptism; in which also, you were raised with him, through faith in the energy of

God, who raised him from the dead. You, who were dead in trespasses and sins, He made alive, with him, having given Grace to put away all the trespasses. If, therefor, you were raised with Christ, seek those higher things where Christ is, at the right hand of God. Be Sensible of the high things, rather than of earthly things; for you died to their appeal, and your life is in safe keeping, with Christ, in God.

He made alive.—see xxix:14.

50. The dead are insensible; and death to sin is insensibility to the appeal of its desires. The continual practice of baptism, the washing of sinful thoughts and practices out of the life, has the effect of making us insensible to all forms of sensual, sinful appetites and allurements; deadens them, sterilizes them, makes them fruitless. Hence; die to sin, die to lust, die to your old, vulgar, enslaved, "rotting" self; die to the impulse of animal passion, and the self-assertion of worldly desire, because Christ died to them, and you are "in Christ." The Old Man (44) is the combination of the mental and physical faculties to accomplish the natural desires of the senses, to gratify the flesh, to work unRightness. This combination must be disabled, disorganized; the life set free from slavery to it; the faculties reorganized to accomplish the Right, well-pleasing, Will of God, in New Life.

Two men pass a saloon. The pungent odor invites them. One man is dead to it; it appeals to no sense, to no desire. The other man is alive to it; keenly sensible of its appeal. Those who are dead to sin have conquered and silenced the voice of every appetite which is an impediment to the Life of the spirit. Those who are alive unto God have cultivated a keen Sense and interest in the Divine Life in themselves. They are growing, in spirit, in the Life of God. See xxii:14.

51. The crucifixion, death, and resurrection of Christ are presented as figures illustrating the crucifixion of desire, the death to sin, and resulting insensibility to temptation; and the transfer into the higher Life in the spirit of Christ, which should take place in each of us. If, here and now, we truly live in him, we die with him, and here and now rise with him into the Life immortal of spiritual Rightness. The subjective change wrought is called; new birth, resurrection, a new life, a new creation (or, creature,) a renewing of the mind, a dying to sin and living to Rightness, a transition from darkness to light. It is regeneration, renovation, revolution, evolution; restoration of the image of God.

Where Christ is.—If you have crucified your sin-full flesh, conquered your sensual appetites, and entered upon the New Life; center your mind and interest upon the Best Things. Desire earnestly the heavenly blessings which are at the disposal of Christ, who is in the place of power with God.

Be Sensible (19.) . . for you died (50.)

8 Shall we who died to sin, still live in it! Do you not know that we who were baptized "into Christ," were baptized into his death! Through baptism we were buried with him, unto this death to sin, in order that, as Christ was raised up from the dead (through the power of the Father,) so we, likewise, should live a New Life. If we participated in his death, we should participate in his new life; knowing that our Old Man was crucified that the organization for sin might be disabled that we should be no longer enslaved to sin.

Into his death.—Baptism, the leaving behind of the "filth of the flesh;" the New Man rising into his New Life; these are forcibly suggested to us by that death to sin which Christ exemplified through his life; the climax of his death and resurrection emphasizing and confirming its object and success. See v:4.

Through baptism.—not by the ceremony; but assuming that we have realized the object which the ceremony suggests.

The Old Man (44.) . . was crucified (51.)

9 He who died to sin, has been made Right. Christ, having been raised from the dead, dies no more; Death has no power over him. For in dying to sin, he died once for all; and he lives to God always. Likewise we should purpose to be dead indeed to sin, but alive to God,—in Christ Jesus our Lord.

Alive to God.—living in the Life of God. (50;) in perfect knowledge, perfect communion, acquiring glory. See xvi:14.

Dead indeed to sin.—see xxvi:5.

10 Then do not let sin rule in your dying bodies, to obey its lusts; do not submit your faculties to sin that they may become weapons of unRightness; but present yourselves to God as alive from the dead, and your faculties to serve as instruments for the accomplishment of Rightness.

Faculties.—mental and sentimental; also the will.

CHAPTER XXIX.

REPENTANCE.

John came proclaiming a baptism of repentance for removal of sins. "Repent, for the Kingdom is at hand. Repent, and turn to God, and show your repentance by your works; for the ax is already laid at the root of the trees, and every tree that does not produce good fruit is cut down and thrown into the fire."

A baptism of repentance.—(52) a radical change of mind, purpose, and conduct as the result of moral cleansing (49.) "No world, or thing here below, ever fell into misery without first falling into folly, into sin against the Supreme Ruler of it, by adopting as a law of conduct that which was not a law, but the reverse of one. And until its folly, its sin be cast out of it, there is not the slightest hope of its misery going, and not for all the

52. Repentance, is a positive "change of mind," leading to reformation; a hearty revision of the purpose of life; interest taking a new and higher form, and pursuing it earnestly, with the object of a radical change, in spirit, purpose, and direction; a complete transformation (17) of character.

It is to alter the channel and direction of thought; to center consideration upon something totally different, spiritual instead of sensual, heavenly instead of worldly; to replace conceit of intellect, arrogant prejudice, "hardness of heart," with the humility, simplicity, receptiveness of a child; with Sensitiveness, and "tenderness of heart." Unless it results in reformation of character, it is imperfect. It is not only to "deplore those sins we have committed," but to no longer "commit those sins we have deplored."

As Faith, Hope, Love, in their perfect forms, are habits of mind; so repentance is a revision and reversal of the natural habit of mind,—from selfishness to service, from self-will to God's pleasure. It is a refining of mind, heart, (and consequently, of spirit,) as the source of life and character; a purification of life at the fountainhead. "Keep thy heart with all diligence, for out of it are the issues of life. As a man thinketh in his heart, so is he."

charity and rose water in the world will its misery try to go until then."

Turn to God.—the grammatical form of the word suggests a positive reformation. So the word is translated elsewhere.

The ax is already laid.—see viii:8.

2 There shall be proclaimed unto all nations, repentance and putting away sin; revision of mind and removal of sin; repentance toward God, and faithfulness unto Jesus Christ; repentance unto Life; that they may reform, and their sins may be put away. Repent of your wickedness, and request of God that the thought of your heart may be put away. Repent and reform, for the blotting out of your sins; so that times of soul-uplifting may come from the presence of the Lord.

3 Do you despise the abundance of His kindness, His forbearance from punishment, His slowness to anger; being ignorant that the kindness of God is not weakness, but love leading you to repentance? Walk no more in the vanity of your minds, with your understanding darkened, being strangers to the Life of God through ignorance, because of the insensibility of your hearts; having cast off all feeling, and having given yourselves up to license, that you may indulge in impurity without restraint. But, having left behind the Old Man of the former conduct, which is decayed by deceptive lusts, invest in the New Man, which is made new in knowledge of the Truth; created, according to God's original design, in Rightness and Holiness.

Walk no more.—abandon your present futile and ineffective course of conduct.

Vanity.—folly, empty of Truth.

4 Who did know the mind of God? But we have the mind of Christ. Be transformed by the renewing of your mind, that you may prove what is the good, well-pleasing, and perfect Will of God. The peace of God, that is far above the comprehension of every mind, shall guard your affections and thoughts "in Christ Jesus."

Prove.—also approve, apply. Prove by trying; discover its perfections by experience.

Guard your affections and thoughts.—defend and govern your Imaginations (20;) guarding against the entrance of error, self-will, fear, defilement.

5 With gentleness discipline those who oppose; trusting that God may give them repentance unto recognition of the Truth;

leading captive every mind, to bring it into obedience to Christ. Grief that is according to God, works out permanent repentance unto salvation.

Grief according to God.—because of having displeased Him; recognizing that our sin necessitated (iii:5,) his sacrifice.

PARABLES OF REPENTANCE.

ONE OUT OF ONE HUNDRED.

6 What man of you, having one hundred sheep, and having lost one of them, does not leave the ninety-nine and go after the lost until he finds it; and having found it, he carries it on his shoulders rejoicing. Having come home, he calls together his friends and neighbors, saying, "Rejoice with me, for I have found my sheep which was lost." Such joy is in heaven because of one sinner repenting, rather than for ninety-nine Right ones who have no need of repentance.

Lost.—The "lost soul" is out of the Way, walking in darkness, separated from the "help" (12.)—direction and support—which is found in co-operation with His Will. No life is ever so lost that it cannot be found.

Right ones.—formal observers of the Law; like the elder brother, verse 12.

ONE OUT OF TEN.

7 What woman, having ten coins, if she should lose one, does not light a lamp, and sweep the house, and search thoroughly until she finds it? Having found it, she calls together her friends and neighbors, saying, "Rejoice with me, for I have found the coin which I lost." Such joy is seen by the angels of God when one sinner repents.

Ten coins.—her wedding pledge and dowry, worn as headband or bracelet.

ONE OUT OF TWO—THE LOST SOUL.

8 A certain man had two sons. The younger said to his father, "Give me the part of the property that is coming to me;" and he divided the property.

9 A few days later, the younger son, having gathered all of his share, went away into a distant country, and there scattered his

property, living dissolutely. When he had spent all, there came a severe famine through that country, and he became destitute. He attached himself to one of the citizens, who sent him into the fields to feed swine; and he was longing to fill his stomach from the pods which the swine ate, for no one was giving him anything.

Dissolutely.—without saving; opposite of 56; scattered his means of help. See note xix:2.

10 Having come to his sane mind, he said, "How many of my father's hired servants have more than enough bread; and I am perishing of hunger. I will arise and go to my father, and I will say, 'Father, I have sinned against heaven and before you, and I am no longer fit to be called your son. Take me as one of your hired servants.'"

Hired servants.—merely moral men; virtuous because it pays.

Perishing.—becoming lost out of Life, because of Lawlessness (13.)

I have sinned against heaven and before you.—I have missed the heavenly mark, and have forfeited your approval.

11 Having risen up, he went to his father. While he was yet far away, his father saw him, and pitied him, and ran and folded him in his arms, and kissed him passionately. And the son said, "I have sinned against heaven and before you, and am no more worthy to be called your son." But the father said to his servants, "Bring at once the best garment, and clothe him, and give a ring for his hand, and sandals for his feet, and kill the fattened calf, and eating it we shall enjoy ourselves; for this son of mine was dead and is alive again; was lost and is found." And they began to enjoy themselves.

Garment (16.) . . ring . . sandals.—The ring was a signet, suggesting that the son had again a Name (2,) a restored personal integrity and purpose. Slaves wore no shoes (sandals.)

12 His elder son was in the field; and as he was returning and came near the house, he heard music and dancing. Calling one of the servants to him, he inquired the cause; and the servant replied, "Your brother has come, and your father has killed the fattened calf, because he received him in good health." And he was angry, and would not go in.

His elder son.—loyal but not loving; Right, but not Good (14.)

13 Then his father plead with him; and he replied, "See how many years I served you, and never opposed your commandment; and you never gave me a kid that I might enjoy myself with my friends. But when this son of yours came, who devoured your property with harlots, you killed the fattened calf for him."

I served you.—with absolute service (46.)

14 And he said to him, "Child, you are always with me; and all that I have is yours. But it was duty to enjoy ourselves and rejoice; because your brother was dead and is alive again, was lost and is found."

Was dead.—Life paralyzed, decayed (4.) "You who were dead in trespasses and sins, He made alive; having given Grace to put away all the trespasses."

Duty.—see note to xxx:5.

CHAPTER XXX.

FORGIVENESS.

God exalted Jesus to His right hand, to be a leader and Saviour; to give repentance and removal of sins; to give knowledge of salvation in removal of sins. Jesus Christ gave himself because of our sins; that he might deliver us out of the present evil age; according to the Will of God. He is the Lamb of God, who takes away the sin of the world. He has been disclosed for the putting away of sins.

The removal of sins.—forgiveness (53.)

Gave himself because of our sins (iii:5.) that he might deliver us (from the influence and effects of) the present evil age.

53. The word which is 47 times translated "forgive," is represented 99 times as having a different sense. It is a combination of two words meaning: to put, push, throw away; to lift or put off of; to suspend. Among its various uses, we have, "Send away the multitude," "put away his wife," "he yielded up the spirit," "the devil leaves him," "I leave the world," "they forsook him," "suffer it to be so now" (suspend your objection,) "to set at liberty (and, deliverance, Lk. 4:18.)" From which we observe that it has two general uses; to liberate, disengage one's self or others from something; to suspend one's judgment, ac-

—"The great mystery of sacrifice is founded on this principle of benevolent energy; that you cannot save men from death but by facing it with them, nor from sin but by resisting it with them."

Takes away.—by appropriation of his sacrifice (7;) his Blood (Life) in us expels the will to sin, and cleanses our life.

Disclosed.—declared; see note to iii:5.

2 This is my Blood which is poured out for the removal of sins. If we walk in the Light, as he is in the Light, we have participation in him, and the Blood of Jesus Christ cleanses us from all sin. He washed us from our sins in his own Blood. If we say that we have no sin, we deceive ourselves, and the Truth is not in us. If we acknowledge our sins, He is faithful and Right, and will take away our sins, and cleanse us from all unRightness.

Participation.—having work and profit in common; sharing in his virtues and powers; see note to iv:2.

The Blood . . cleanses us.—Unless the Blood of Christ, through the powerful appeal to our imagination of his holy and devoted life, has the effect of cleansing us from the condition of sin and the will to sin, and transforming us into Christ-likeness, —it is shed in vain.

If we acknowledge our sins.—There is precious instruction in knowing we are wrong, and how we are wrong, and why we are wrong. The knowledge of our sins is half repentance.

3 Her many sins are put away, because she loved much. Your faith has made you whole. Go in peace. Let the sinless one among you cast the first stone at her. I do not condemn you. Go, and sin no more. Sin no more, that you do not become something worse.

Put away.—set aside; suspended (54.)

I do not condemn you.—I do not enforce the penalty of immediate punishment. I give you another chance in a new life.

4 Through this man (Jesus) removal of sins is announced; for every one who is faithful to him is made Right. Every one who is faithful to him receives removal of sins through his name. Having put off every encumbrance, and the pleasantly surrounding sin, we should run with perseverance the race lying before us. I send you (Paul) to open their eyes, that they may turn from darkness to light, that they may take deliverance from sins, and participation among the purified in faithfulness to me.

Through his name.—Those who are co-operating with his purpose (2,) receive the power to eject sin from their lives.

tion or desire; to give up a claim; to relinquish a right or a revenge; not to exact what is due.

We forgive the sins and trespasses of others against us,—their failures to comply with their moral obligations (debts,) to us, whether due to their willfulness or weakness, by putting away our resentment and hatred toward them; being merciful to their failures in the degree in which we would desire mercy were the conditions reversed; suspending action and judgment, and especially retaliation, that they may have opportunity to reform. It is not to abandon caution, or to trust the untrustworthy (xxi:14.)

"The discretion of a man deferreth his anger; and it is his glory to pass over a transgression." "Forgiveness is one of the indispensable conditions of Love. Not to forgive; not to love,—is an unpardonable sin; it is a kind of moral suicide. On this great duty eternity is suspended; and to him who refuses to practice it, the Throne of Mercy is inaccessible, and the Saviour of the world has died in vain."

God forgives sin; by suspending penalty to the penitent; putting sin out of the life, the desire and will; releasing from the slavery of habit (redemption,) turning the mind from interest in it (repentance,) giving power (xxxii:5,) to conquer sensual lust (death to sin,) purifying the spirit (sanctification.) The condition of Divine forgiveness is always the purpose to reform. God "repents" in the degree that we "repent." See Jonah 3:10, and remember that Nineveh was later destroyed. See distinction between trespass and sin in Note 43.

"If any say, I have sinned, and perverted that which was Right, and it profited me not; he shall deliver his soul from going down into hell, and his life shall see the light." "When the wicked man turns from his wickedness, and does that which is lawful and Right, he shall save his soul alive. All his transgressions that he has done, they shall not be mentioned unto him; in his Rightness he shall Live. Have I any pleasure at all that the wicked should die, saith the Lord God, and not that he should turn from his ways and Live?" "Let the wicked forsake his way, and the unRight man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will fully forgive."

The Psalmist did not merely say, "I acknowledged my sin unto Thee, and thou forgavest my iniquity;" but said, as he looked ahead, "I am purposed that my mouth shall not offend; I will behave myself wisely in a perfect way."

5 Forgive us our sins as we also forgive every one indebted to us. Forgive us our debts as we also forgive our debtors. If you do not forgive men their trespasses, neither will your Father forgive your trespasses. If your brother sin against you, reprove him; and if he repents, forgive him. If seven times in the day he should sin against you, and seven times in the day he should return to you saying, "I repent;" you shall forgive him.

Debts.—what is due, (duty, "due-to-ye,") obligations, not necessarily financial. Whether the word is "trespasses" or "debts," the idea is of obligations of love to God or man which have not been satisfied.

Sin against you.—willfully violate your rights.

6 Whatever sins you remove, they are removed; and whatever sins you retain, they are retained. I give you the keys of the Kingdom of heaven; and whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven. He who turns back a sinner from his deceptive way, shall save a soul from death, and shall cover a multitude of sins.

Remove . . retain.—not pardon, for that is beyond your power; but actually take sin away from the character and disposition of your fellow men,—that liberation will have an eternal effect. But the sins which you fail to remove, from your own and other lives, remain as an everlasting encumbrance.

Keys.—to open the Kingdom of heaven to all who will be faithful. The freedom or bondage of eternity is fixed on earth. These words were addressed to "Peter" as a type of character (Jn. 1:43,) impetuous, well-meaning but weak.

54. Under the Christian dispensation laws are provided by which the bankrupt, the financial failures, are "forgiven," their debts are "put away," a moratorium is declared, and they have the chance of beginning life again. Yet these debts can never be as though they had never been; many penalties still hang over the debtor's head; but there has been a merciful arrest of judgment; an opportunity for reform. This is the forgiveness for which we pray,—which will be granted to us only on the condition that we exercise the same merciful arrest of judgment toward those who trespass against us. The essence of forgiveness is not restoration, but the opportunity of reformation. There was no re-division of property to the Prodigal Son.

CHAPTER XXXI.

GRACE.

The Word became flesh; full of Grace and Truth; and of his abundance we all receive;—Grace for Grace. Grow in Grace, and in the knowledge of our Lord and Saviour Jesus Christ. Grace and peace shall ever increase through the knowledge of God and of Jesus our Lord.

Grace for Grace.—(55.) either, we receive Grace upon Grace in continual supply (iii:8;) or, Grace in consequence of his Grace; or, Grace, as a result of our will to please God. "For," in this instance is the unusual word meaning "opposite and following," ("for the joy that was set before him, he endured the cross;"—the joy would be the certain consequence of the endurance of the cross;) or, "in place of," ("an eye for an eye," "abuse for abuse.")

Grow in Grace.—exercise the Grace you have, that it may increase. See xxi:13. The secret of the enjoyment of Grace is that God co-operates with those who co-operate with Him.

2 We have not a high priest who cannot sympathize with our weakness, but one who was tempted in every way as we are—yet did not sin. We should therefor come boldly to the Throne of Favour, that we may receive mercy, and find Grace in the

55. Grace is simply "favour," the condition of being pleasing to another, or, the ability of giving pleasure; hence, "gracious," "graceful," "singing in grace unto the Lord." The word is seven times translated "favour." Lk. 1:30.—Mary, you have found favour (same word as "grace" in verse 28.) with God. Lk. 2:52.—Jesus increased in favour (same word as "grace" in verse 40.) with God. Acts 2:47.—having favour before all the people. 25:3.—the high priest desired a favour.

It is a Favour conferred and enjoyed; an advantage or privilege, in contrast with a material gift. The Gospel is "the Word of Favour," "the good message of the Favour of God."

It is also a Grace or ability to accomplish that which is well-pleasing to God. It is the faculty, facility, felicity, of doing His Will, attaining Rightness, living faithful in Truth and Love. It is always a spiritual faculty (xi:1.) It is sometimes "thanks," because gratitude is an essential Favour.

critical time. As we are receiving a Kingdom which cannot be shaken; may we have Grace, through which we may serve, to the pleasure of God, with reverence and awe.

Tempted in every way as we are.—see Note 42, and xiii:9.

The critical time.—of need of help; of temptation; see note to xxv:2.

3 You were Favoured; not only that you might be faithful for Christ, but also that you might suffer for him. Favour be with all those who love our Lord Jesus Christ with an imperishable love.

4 Conduct yourselves toward the outsiders with wisdom; redeeming the opportune time. Let your word be always in Favour, seasoned with salt, knowing how you ought to answer each one. Let no corrupt word go out of your mouth; but if any word, let it be good, administering to the needs of those who hear, that it may give Favour.

Redeeming the opportune time.—seizing every advantage of psychological moments.

Let your word.—Let your Logic be always gracious, and palatable, and pertinent.

Corrupt.—worthless, profitless, perhaps foul.

5 God opposes the proud; and gives Grace to the humble. The Favour of our Lord superabounds with our Faith, and Love, "in Christ Jesus." The Favour of the Lord Jesus Christ and the Love of God, and the fellowship of holy spirit be with you all. Favour, mercy and peace shall be with us, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in Truth and Love.

Superabounds.—The Favours of God are liberally given to all who are living in Faith, and Truth, and Love, and "in Christ."

Fellowship.—condition of having in common; partnership and participation.

6 To each of us was given Grace, according to the measure of (our receiving) the gift of Christ. He gave some (Grace to be) apostles, some prophets and messengers of the Gospel, some pastors and teachers; for the preparation of the saints for the work of service, for building up (edifying) the body of Christ, until we may all arrive at unity of Faith, and of the knowledge of the Son of God,—unto the full-grown man,—unto the complete stature of the fullness of Christ; that, exercising the Truth, in Love, we may grow "into him" in all things.

Grace to be apostles.—ambassadors of God. From a comparison of 1 Cor. 12:1 and 4, it will be seen that the concrete Graces, or gifts of power, are spiritual abilities.

Prophets.—enlighteners, both as to present and future Truth, “building up, both by advice and consolation.”—1 Cor. 14:3. See xi:2; and on entire verse, xix:5. Pastors.—shepherds.

The full-grown man.—“no longer infants, tossed and whirled about by every wind of clever trickery of teaching.”

7 Having different Graces (abilities of prophecy, service, teaching, advice, charity, leadership, mercy;) let us exercise them in sympathy, kindness, and love, according to the Favour which is given to us. Let each, according as he received a Favour, put it at the service of the others as good stewards of the many different Favours of God.

8 We urge you not to have received the Favour of God in vain. Kindle again the Grace of God which is in you through the laying on of my hands. Be strong in the Grace which is in you.

9 A Rightness of God (a Divine Ideal) has been disclosed (that may be acquired) through faithfulness “in Jesus Christ;” all those who are faithful, being made Right. It is the gift of His Favour. Through Jesus Christ we have access by Faith, into this Grace in which we stand fast, and boast in hope of the glory of God.

10 The Favour of God,—salvation for all,—has been declared; advising us that, having rejected irreverence and worldly lusts, we should live in the present time, sound-Sensibly, Rightly and Reverently, awaiting the blessed Hope, and disclosure of the Great God, and of our Saviour Jesus Christ, who gave himself for us, that he might set us free from lawlessness, and purify to himself a select people, zealous in Good Works.

Irreverence.—opposite idea conveyed in xxiii:1.

Lawlessness.—(13.) the despotic slavery of self-will (xxvii:8.)

11 Through one man (Adam) sin was introduced into the world; and through sin, death; and death has pierced through all, because all have sinned. If through sin Death reigned; how much more shall those who have grasped the abundance of Favour, and the opportunity of Rightness, reign in Life,—through the one Jesus Christ! As sin reigned in death, so Grace may reign, through Rightness, until Life eternal, through Jesus Christ our Lord.

Pierced,—invaded, conquered, and decayed,—as the cell of yeast (which was the ancient symbol of sin,) introduced into favorable conditions, extends its corrupting influence, transforming bit by bit, until “all is leavened” and decayed. (See same power of good influence illustrated, xxi:2.)

Grace may reign.—Rom. 5:16, Though the sentence was to condemnation, yet, through Grace is the power to rise out of many sins into Rightness.

12 God is blessing us with every spiritual blessing, for the praise of the glory of His Favour, with which He Favoured us in the Beloved; “in whom” we have freedom, through the taking away of our sins, in the liberality of His Favour. He who spared not His own Son, but gave him up for us all; will He not, with him, Favour us with all things!

Every spiritual blessing.—election, adoption, etc.

With which He Favoured us.—same word as in Lk. 1:28.—thou that art highly favoured.

With him.—equally with the Son, if we become Sons (xiii:6.)

13 The God of all Favour, who invited you into His eternal glory “in Christ Jesus,” after you have suffered a little while; may he perfect you, confirm, strengthen, and establish you; to Whom is glory and power, unto the ages of the ages. Amen.

The God of all Favour.—the liberal source.

CHAPTER XXXII.

SALVATION.

You shall call his name, Jesus, for he shall save his people from their sins. The Son of man is come to save those who are lost; to give knowledge of salvation in the putting away of sins. Her many sins are put away, because she loved much. . . Your faithfulness has made you whole.

Jesus, for he shall save.—(56.) Jesus means Saviour.

His people.—those who are faithful to his Word (i:7, 8.)

From their sins.—not in their sins, not from punishment; but from the sins and their destructive effects.

Who are lost.—strayed out of the Right Way (xxix:6-14.)

Put away (forgiven, 53,) . . made you whole (saved you).—Salvation follows forgiveness; that is recuperation, according to

the laws of nature, follows the removal of the cause of the disease.

2 Though he was a Son, yet he learned obedience from the things which he suffered; and having been perfected, he became the Author of Eternal Salvation,—to those who obey him.

Obey.—this word includes the ideas of attention, affectionate interest, and carrying out instruction received.

The Educator has endured a severe course of discipline, to learn—for the scholar (disciple;) but the teacher cannot learn instead of the scholar. He must still work out his education with reverence and humility. The teacher, in a comparatively mild sense, suffered for the child's sins of ignorance, that he might become the Author of his Education. So the condition of healing is obedient Faith in the Physician.

"God sent His Son into the world that he might incorporate himself into the common life of men, identify himself with their interests, put himself under their burdens, suffer for their sins; that he might awaken within them a spirit of loving obedience which would lead them to fulfill all Rightness, personal and social."

56. The verb "to save," is nineteen times translated "to make whole" that which is diseased or paralyzed in body. (To heal,—alternative word, in Jas. 5:15, 16., 1 Pet. 2:24. In the earliest English versions the word "Saviour" was translated "Healer.") In the spiritual sense, it means to make whole, to restore to wholeness and integrity that which is diseased (43,) paralyzed, decayed by sin; healing moral decay, giving strength and health to Life (3.) It is restoration, not salvage.

Also; it is to maintain whole and intact; to keep in safety; to prevent from being lost, from that spiritual death which is the effect of sin. It is deliverance from hell (40,) in the indirect sense that it is deliverance from the dissolution of sin. The healing of salvation is through receiving and exercising the Grace and God-given spirit, which makes Right the unRight life (5.)

Cleanliness of soul (49) is as necessary to its healing as to the healing of the body.

Salvation is now (or never,) though its effects extend into eternity. Yet, like the restoration of bodily health, what has been done may be undone, or it may be incomplete. "Sin no more lest you become something worse."

3 God desires that all men should come into experience of the Truth, and be saved. God chose you, from the beginning, that you might be saved,—in purification of spirit, and faithfulness to the Truth. According to His mercy, He made us whole, through the washing of “being born again,” and renewing of pure spirit.

4 God has not appointed us for wrath; but that we should acquire salvation through our Lord Jesus Christ,—that we might share his Life. God sent not His Son to condemn the world; but that the world, through him, might be saved. God was in Christ, convincing the world of His Love; not charging their sins against them. If while we were enemies, we were convinced of the love of God by the death of His Son, how much more shall we be preserved “in his Life.”

5 The Word of the Cross is foolishness to those who are perishing; but to us who are being made whole it is a power of God. The Gospel of Christ is a power of God unto salvation of the faithful; for in it is brought to light God’s Ideal of Rightness; and therein is revealed the wrath of God upon all irreverence and unRightness of men. You are being made whole if you hold fast the Word. Those who perish; it is because they did not love the Truth, that they might be saved.

The Word of the Cross.—The Logic, idea, conveyed by the Cross (38.)

The Gospel . . is a power.—see Note 28.

6 By Grace you are made whole, through faithfulness. Work out your own salvation with fear and trembling; for it is God who works in you, both to will and to work that which is His good pleasure. Your salvation is being worked out in the endurance of the sufferings of Christ. Grief according to God, is not to be regretted, as it works out permanent repentance unto salvation.

Fear and trembling.—reverence and humility, perhaps anxiety.

The sufferings of Christ.—reproducing his death to sin (50.) and crucifixion (38, 51.)

Grief according to God.—xxix:5, 10.

Permanent repentance.—an unchangeable change, of purpose and life.

1. The first part of the document is a list of names and addresses of the members of the committee.

UNIVERSITY OF CHICAGO



48 434 319

